THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

MR. EDITOR,—There is always sound sense, and often much sound argument, in the quaint rhymings of the pious parson of Bemerton, the good GEORGE HERBERT. I think there is no little in the following lines, which have the additional merit of bearing on a topic of more than ordinary interest, now that so much attention is turned to the Romish controversy.

Yours, &c. INDAGATOR.

To All Angels and Saints.

O GLORIOUS spirits, who after all your bands,
See the smooth face of GOD without a frown
Or strict commands;
Where every one is king, and hath his crown,
If not upon his head, yet in his hands:—

Not out of envy or maliciousness,
Do I forbear to crave your special aid:
I would address
My vows to thee most gladly, blessed maid,
And mother of my GOD, in my distress.

But now, alas! I dare not: for our King,
Whom we do all jointly adore and praise,
Bids no such thing;
And where his pleasure no injunction lays,
('T is your own case,) ye never move a wing.

All worship 's his prerogative, a flower
Of *his* rich crown, from whom lies no appeal
At the last hour;
Therefore, we dare not from his garland steal,
To make a posy for inferior power.

Although, then, *others* court you, if ye knew
What 's done on earth, *we* shall not fare the worse,
Who do not so;
Since we are ever ready to disburse,
If any one our Master's hand can show.

THE CHURCHMAN.

From the Church Advocate.

MISSIONARY BISHOPS.

THERE is a proposition in a late number of the Episcopal Recorder, for calling a special General Convention, for the purpose of having a bishop consecrated for Louisiana, Florida and Arkansas. It would certainly be advisable to do this, the writer thinks, rather than so large a country should be left for three years longer without the benefit of the services of a bishop. But is this necessary? It is thought not. It is certainly competent to the bishops to do this without such an assemblage. Every man in his proper station has a perfect right, because he is under a positive obligation to obey the commands of GOD. The command given to the first bishops was, *Go into all the world.* This they are bound to obey, and therefore have a perfect right to do. And if those now in office are not enough to do what the necessities of the world call on them for, they are bound to consecrate more. No power on earth can exonerate them from the obligation; none has the right to interfere with the fulfilment of it. If there is any thing in the Constitution which forbids it, it is void; because a power inherent in the office cannot be taken away; a duty for which the office was created may not be given up. But there is nothing in either the Constitution or Canons, against such a step. It was never contemplated in making the laws. It was, therefore, never guarded against. The late General Convention, moreover, decided that the state of things calls for the consecration of a bishop for that region, and that the bishops were the proper persons to select a suitable man for that important station. This they accordingly did; but the person selected declined the appointment. The bishops, therefore, were they to take the step of selecting another, would only be fulfilling the manifest intention of the General Convention; and would be justifiable in such circumstances, (even although they had not the inherent right to do so,) in selecting and nominating a suitable person to the different standing committees, for the purpose of obtaining their testimonials as to his qualifications, and in consecrating him.

It is to be hoped, moreover, that the clergy and churches in the different dioceses not yet entitled by the second canon to choose a bishop, will call on the bishops to appoint one for each of them, without delay. Should these measures be taken, the Church will grow at a rate never before witnessed in this country. Now is the time for the effort. The whole region of the West is in a state of agitation produced by the jars of those to whom they have been listening heretofore, and the peace, order, and unity of the Church, is a striking object, to which the minds of many are already turned. Now is the time for the effort, because the first rudiments of society are still forming in vast regions heretofore unexplored by the more civilized man—and the Church ought to be presented perfect in her organization in the very commencement of civil society.

But while the different portions of this extensive country, heretofore destitute of Episcopal services, are thus in a fair way to be provided with them, great care is necessary in the selection of those who are to be consecrated. A bishop for a southern or western region will need no little strength of body and mind. He must of necessity be often called to endure privations, of which those who live in the eastern cities and towns have little idea. He must encounter danger, too, from exposure by land and by water. He must be absent from home for a large portion of every year—in short, he must leave the comforts of home, and be in a special manner a missionary. A presbyter is, by his office, confined to his parish, and though he be sent as a missionary, is limited in his efforts. But a missionary bishop has a diocese equal in extent to the kingdoms of the old world, with but few conveniences in many parts, either for travelling or accommodation. If he is not prepared for these privations and difficulties, he should not be selected—he should never accept. And even though he himself should be, if he has a wife whose attachment to city habits and old connections is very strong, or one who will not give them up, but insists on continuing to reside among them, thereby making him in fact a non-resident—he will not probably be a useful bishop.

A very important matter to be considered is, whether a missionary bishop is to take a parish or not. If he take a parish, he will be expected to devote himself to it a large part of the year. This, in the South, must be in the winter, because in summer the congregation is much scattered on account of the unhealthiness of that part of the year. The only time, therefore, in which he can do much in the diocese, he will be occupied with the parish; and the time in which he is free to serve the diocese, he cannot on account of its unhealthiness. He cannot traverse the southern regions in summer: he must in winter and spring; and, therefore, should not be trammelled with a parish at the only time that he can act as a bishop.

It may be objected that the expense of living in the South, is such that he must be sustained in part by a parish. But why need he live in an expensive city, as for instance in New-Orleans. He cannot without great hazard in summer; in winter he should be out on his diocese; and little of his time could be spent there. Why then be at the expense of living there? Why not select some healthier spot, where living is less expensive, for his family residence? There is no reason to be given. It may be, indeed, that one will not, but another will; and he who will, is more fit for the office, cæteris paribus, than he who will not.

COMMUNICATIONS.

For the Churchman.

SURPLICE OR NO SURPLICE.

MR. EDITOR,—I am as far as any man can be, from attaching undue importance to things indifferent. But in proportion as I endeavor to steer wide of strait-lacedness, I deem it little, and unworthy of a well-regulated mind, to depart from established order without a weighty reason. There are those who would fain magnify themselves by setting up as champions for order, even to the discomfort of their brethren and the disquieting of the Church; but unless my observations deceive me, there are more who aim at the same work in an opposite direction. Which class errs most widely, I leave it to others to decide: be it my task to seek the golden mean. On the one hand, it is unquestionable that for order's sake, the decisions of private judgment and individual predilections must be occasionally set aside, whenever any general regulation as to things in themselves indifferent, is enforced: on the other, it is no less evident that the want of such regulations must open a wide door, not only to puzzling intricacies of practice, but to vexatious oppositions of opinion. The *how* will be for ever varying, the *why* and the *wherefore* continually asked, and never satisfactorily answered.

I was no little surprised, the other day, to find myself thrown on the last horn of this dilemma, with regard to a matter which I had been in the habit of considering as settled in the other way—the vesture of our clergy in the desk, while leading the devotions of the congregation. Is it, then, true, Mr. Editor, that our pastors are left so entirely to their own sense of the fit and decent, in this branch of their public duty, that each man of them is to settle the questions whether his people are too poor, or too prejudiced, or too few, or too careless, to warrant the introduction of a surplice into their desk? I know there is no positive, explicit rule of the Church requiring the use of *any* vestment. Perhaps our fathers took warning from the foolish, not to say wicked obstinacy, which rent the Church of England for the sake of the surplice, hood, and square-cap. But is not the unbroken practice of our communion rule enough to bind its ministers? Ought that not to be a *very* strong reason, which should warrant a departure from such practice? and is it likely that such cogent reasons occur with any considerable frequency? and yet, Sir, I learn with astonishment from an acquaintance in another county, that in seven parishes in that county, one of which has been served by the present incumbent nearly twenty years, and two others not much less, the surplice is unknown. Here, you see, is a *how* differing very widely from the state of things hereabouts; and I am thrown at once into the troubled waters of the *why* and *wherefore*. Is linen scarce in our interior counties? If so, I am confident neither zeal nor money are lacking elsewhere, to furnish a supply. Or are our country brethren unworthy of the services of the Church in the same entire beauty of holiness in which they are ministered to us citizens? I hope that neither fewness nor rusticity would be so visited on her sons by our good mother, whom I have been always taught to regard as striving to imitate her divine Spouse, in being no respecter of persons. It is possible that those who have not often witnessed the use of the garment of prayer, may care little about its introduction: but I can hardly bring myself to believe that their minister can partake of their indifference, with regard to a custom so beautifully emblematic of the Psalmist's vow: "I will wash mine hands *in innocency*, and so will I go to thine altar, O LORD!' It must be that there is some prejudice against what the sturdy haters of the 'kist fu' o' whistles' so consistently vilified as 'the rags of Popery,' or, at least, that such prejudice is imagined to exist. I incline to the choice of the latter hypothesis, simply because in every instance that has come within my knowledge, the prejudice in question, upon diligent search, has turned out to be 'among the missing.' A friend of mine went, when a young man, to take charge of a parish recently sprung up in one of the strong-holds of old-fashioned Presbyterianism. The surplice had never yet been used there, and there was some excuse for the neglect, as the church was but just consecrated, and service had recently been held in a very small and ill-conditioned school-house. After some time, he came of age to take Priest's Orders, and as he was to receive them in his own church, he regarded the occasion as a fit one for the completion of the order of the ministrations of the Church. A surplice was prepared, and others were borrowed for use of the assistants at his ordination. The solemnities passed over without remark, other than the expression of interest and admiration which the solemn ordinals of our Church never fail to elicit when duly celebrated. The ensuing Sunday our young priest was in his desk, no longer in the orator's toga, (which is no more strictly *clerical* than the citizen's dress beneath it,) but in the 'decent' garment of pure white, which is the symbol of separation to minister in things sacred. His people, not twenty of whom had been two years in our communion, saw and felt its fitness. The prejudice which an anxious brother or two had anticipated in a congregation made up of deserters from Geneva, vanished as the morning mist. Not a single expression of dissatisfaction was ever heard. Not long after, the precedent was followed in a neighboring congregation, made up of not very dissimilar materials, and with precisely like effect. I cannot help surmising that the same result would be obtained in every repetition of the experiment. Do, Mr. Editor, persuade our reverend fathers and brethren in the ministry to try. We hear a great deal, lately, of our unity of spirit; I thank GOD for it most sincerely. But would it not be well to seize the opportunity of coming to *uniformity in practice?* Our bishops seem to have thought so, when they made the recommendations which, notwithstanding your remarks, Sir, I like exceedingly well. 'Macte virtute patres.' We are taught to pray alike. Do you endeavor to minister alike. It is the symmetry and exact resemblance of many *a small feather*, that gives its beauty to the plumage of the pintado: even so may the outward adornment of the Church be effected. ARDUSIENSIS.

For the Churchman.

THE following just and beautiful tribute to Prof. Moore, of Columbia College, who lately resigned his professorship and is now with his sister in Europe, is from the Valedictory, delivered at the recent 'Commencement' of that institution. It was listened to by all with pleasure, for it was well done for a student thus to acknowledge his debt of gratitude; and by those who knew Prof. Moore, with warm sympathy, for they felt it to be not only well done, but well deserved. Having recently procured a copy 'ipsissima verba,' it is addressed to your columns as a fit place for presenting so pleasing and just a memorial of honorable usefulness. M.

'In parting, we cannot forbear expressing our regret that the institution has been deprived of the labors of one, whose long career of usefulness has served to increase the reputation and advance the best interests of the College. With a mind fully stored with learning, with a taste refined by culture, with a heart warm and generous, and with a natural sensibility of feeling—all of which will enable him to relish every enjoyment in his path—he has left the peaceful and honorable employment of a professor's station, to breathe the enchanted air which first bore the magic strains of Homer, and gave birth to the great fathers of learning and science. May every good fortune attend him! is the sincere wish of the last Senior Class which comes from under his valuable instructions.'

For the Churchman.

CALVINISM.

CHRISTIANITY consists partly of doctrines which possess a determinate character, and are of an unchangeable nature. The belief of these doctrines is every where required in the holy Scriptures as a condition of salvation. This duty, or a right faith, is an act of confidence in the Divine veracity, and an expression of deference to historical truth and matter of fact. It is also the foundation of every Christian virtue, the source of every Christian motive, and the life of every Christian hope. By its influence the HOLY SPIRIT awakens the guilty to repentance, purifies the hearts of the unclean, pours comfort into the minds of the afflicted, supplies the souls of the tempted with strength, builds up the faithful in holiness, and gives to them perseverance and victory. For the most important practical purposes, therefore, is it essentially necessary that we believe the true doctrine of CHRIST. Without this we can neither think, nor feel, nor act, as our engagements to Him demand, and as his promises to us incite.

For four hundred years after CHRIST the predestinarian controversy may be said to have been unknown in the Church. Unhappily for her peace, and the comfort of many a good Christian, it was begun in the fifth century, by Augustine, the celebrated Bishop of Hippo, in the course of his disputes with the Pelagians. The doctrine of this bold and adventurous theological speculatist, of this *magnus opinator*, as Du Pin calls him, was confidently asserted, and strenuously maintained in the ninth century, by a monk of the name of Godeschalcus, and found many zealous and powerful partisans. So prevalent indeed, did it afterward become, that Dean Tucker, in his letters to Dr. Kippis, lays it down as a most solemn truth, that at the time just preceding the Reformation, the Church of Rome, in respect to predestination, grace, free-will, and perseverance, was, notwithstanding her pretensions to infallibility, and unvarying uniformity of doctrine, truly Calvinistical. At the Reformation, the frightful doctrine which had taken root so deeply, and spread so widely, was zealously adopted, attentively traced to its consequences, and carefully digested into a regular system by Calvin, the Geneva Reformer; from whom it has since that time been denominated Calvinism.

A man must either be a Calvinist as Calvin himself was, or he cannot be a Calvinist at all; for, as has often been remarked, the opinions which compose his theory must be received as a whole or rejected *in toto.* There is no compromise to be effected on such a subject. Taken as a system, there is nothing more complete than Calvinism: all its parts are fitly framed and strongly joined together; and, accordingly, as soon as you take out a single pin, or slacken the minutest dovetailing, the whole falls in pieces at your feet. It is a scheme, too, which may be explained in a few words. GOD, in the exercise of his sovereignty, and out of his mere good pleasure, chose from all eternity a few of the human race as monuments of his mercy, and to enjoy everlasting happiness in heaven, whilst he doomed all the rest to an inevitable and never-ending torment in hell-fire, and this without the slightest reference to the future character or conduct of the parties during their short stay in this world. Those whom he has determined to save, he so guides and upholds by his special interposition that they cannot possibly fall from the state of grace, although they were to murder their parents, be guilty of adultery, incest, and sacrilege, and even become downright atheists. David, for example, the day he murdered Uriah and lay with his wife, stood in the same certainty of salvation and of GOD's favor, as when he smiled an innocent babe in his mother's arms. Those, again, whom GOD has resolved not to save, he blinds and stupifies, hardens their hearts, renders them deaf to every invitation and entreaty, and in a word, prepares them as faggots for the fire into which they are about to be cast. The matter, in short, was fixed, signed, and sealed, before the world was made or man created; and the plan upon which it proceeds admits, of course, the *personal election* taught by Calvin; the *limitation* of the benefits of CHRIST's death to the *individuals* so elected; the *special grace* vouchsafed to the same and denied to all others; the *necessity of human action*, or the doctrine that men perform only such actions as are foreordained and determined by their Maker; and lastly, the *perseverance* of the elect, or the utter impossibility of their forfeiting GOD's love and favor. Remove one of these points, and the four others must go for nothing. The special grace, for instance, the exclusive interest in the death of CHRIST, the chaining up of the will, and the doctrine of perseverance, depend all upon election as the radical tenet, which in its turn would be of no efficacy whatever without the aid of the others to bear it out and stand as vouchers for it. In a word, the whole must stand, or the whole must fall.

No one could see this more clearly than Calvin; and he had too much firmness and regard to consistency to yield a single jot or tittle in compliance with squeamish consciences or trimming professors. He saw, or thought he saw, his system grounded in the Scriptures, and this being the case, he never imagined that it was incumbent upon him to vindicate the divine attributes from any inferences deducible from his opinions by men who chose to use their reason, as well as to read their Bibles. As to election, for example, he acknowledges that it is '*a horrible decree;*' and yet, he adds, 'no one can deny but that GOD foreknew what end man was to come to before he created him; and, moreover, that he foreknew it *because* he had fixed and determined it by his own special decree.' *Decretum quidem horribile* pateor, inficiari tamen nemo poterit, quia præsciverit Deus quem exitum esset habiturus homo, antequam ipsum conderet, et ideo præsciverit quia decreto suo sic ordinarat. Nec absurdum videri debet quod dico, Deum non modo primi hominis casum et in eo posteriorum ruinam prœvidisse; sed arbitrio quoque suo dispensasse.' Nay, he even goes so far as to say, 'GOD knows what he originally determined to make of us. If he has decreed salvation, he will bring us to it in his own good time: if he has destined us to damnation, it would only be in vain that we should strive against him.' 'Scit Deus quid de nobis agere semel statuerit: si salutem decrevit, adducet nos ad eam suo tempore: si mortem destinavit, frustra contra tenderemus.' 'For, (says he,) there are two kinds of calling. There is a universal calling, by which, through means of the outward preaching of the word, GOD invites all men equally to himself, even those to whom he only renders that word the savor of death and the occasion of a deeper damnation. There is another, a special calling, which GOD vouchsafes abundantly to the faithful alone; whilst by the inward illumination of his Spirit, he brings it to pass that the word preached is engrafted into their hearts.' 'Duplicem esse vocationem. Est enim universalis vocatio qua per externam verbi predicationem omnes pariter ad se invitat Deus; etiam quibus eam in mortis oderem, et gravioris condemnationis materiam proponit,' &c. 'GOD refuses to the reprobate the aid of his Spirit, because it was never meant that they should enjoy that blessing; and then, (says Calvin,) GOD has a right to hate them, because in that miserable state of destitution and helplessness they can do nothing but what is evil. Reprobos Deo exosos esse, et quidem optimo jure, quia ejus spiritu destituti nihil proferre queunt quam maledictionis causam.' 'As the LORD points out his elect by effectual calling and justification, so by excluding the reprobate, either from the knowledge of his name or from the sanctification of his Spirit, he discloses to them, as it were by these tokens, the nature of the judgment which awaits them.' 'Quemadmodum autem vocatione et justificatione, electos suos Dominus signat, ita reprobos vel a notitia sui nominis, vel a spiritus sui sanctificatione excludendo, quale maneat eos judicium istis veluti notis aperit.'

The Geneva Professor goes through all this with the greatest coolness and confidence. He rejects with scorn the saving distinction urged by his more timid and less consistent followers, between *permission* and a positive *decree.* 'Sed cur permittere dicemus nisi quia ita vult? Quanquam nec ipsum quidem per se probabile est sola Dei permissione nulla ordinatione, hominem sibi accercisse interitum.' He maintains boldly, with St. Augustine, that the will of GOD imposes a necessity upon the course of events, and that which he has ordained must necessarily come to pass. 'Vountatem Dei esse rerum necessitatem, et id necessario futurum esse quod ille voluerit.'

'Predestination,' he adds, 'is that eternal decree of GOD by which he has secretly determined what shall be the fate of every individual of the human race. For all are not created on the same conditions, nor with the same prospects; some being preordained to eternal life, and others being preordained to eternal damnation. *Predestinationem vocamus,*' &c. He rejects with equal warmth the opinion of those who are willing to hold the doctrine of election without the correlate doctrine of reprobation. 'Many, (says he,) as if they wished to shield the attributies of GOD from the charge of odium, (ac si invidiam a Deo repellere vellent,) maintain the doctrine of election in such a way as at the same time to teach that no individual is positively *reprobated*, that is, directly consigned to eternal damnation. But this (he exclaims) is too ignorant and childish to be tolerated! The doctrine of election cannot stand but as being opposed to that of reprobation: for how ridiculous would it be to say that GOD separates from the mass of mankind those whom he adopts as heirs of salvation, and leaves the rest to go to heaven or hell, just as they shall happen to conduct themselves! No, no, shouts the divine of Geneva with a thundering voice, there is nothing of this uncertainty and chance medley with GOD: for those whom he passes by, he reprobates: those whom he does not chose, he casts away; those for whom he does not secure places in heaven, he consigns to the everlasting mansions of hell; and this for no other reason than because he thinks proper to exclude these last from the inheritance which he set apart from all eternity for his own sons. 'Quos ergo Deus præterit reprobat; neque alia de causa nisi quod ab hæreditate quam filiis suis prædestinat illos vult excludere.'

Nor would he allow that there was any room for complaint in this scheme of the divine government. If a sound of murmur thereanent reached his ears as proceeding from the ill-fated sons of Adam, 'Let them explain to me, (he retorted,) why they were made men at all, and not oxen or asses? when although it was in the power of GOD to have made them very dogs, he formed them after his own image. Respondeant cur homines sint magis quam boves aut asini,' &c. It was, in a word, a matter of pure prerogative in the eyes of Calvin. As GOD made man he had a right to do with him what he chose; and if it were requisite, as according to the Geneva doctrine we are taught it was requisite, that a large portion of the human race should suffer torture throughout all eternity, in order to illustrate the glory of the divine attributes; such an arrangement was to be regarded as a subject of profound adoration and thanksgiving. As a potter, after he has fabricated ten vessels, may retain only one of them for use, and tread the nine under his feet—so man, viewing himself in the light of a potsherd, is, according to Calvin, to extol the sovereignty of GOD in reserving a small portion of his intellectual creatures for happiness, and in dooming the great bulk of them to a certain, inevitable, and never-ending agony in the flames of the bottomless pit.

Well, let us see what this doctrine actually amounts to, and how far it is calculated to show forth the glory of the benignant Creator of the world. There are about a thousand millions of human beings on the face of the earth. The life of man at an average is little more than thirty years, so that as it will be found by a very simple calculation more than 25,000 of our race die every day. Every hour that passes over our heads more than a thousand immortal creatures come into this world, and as many go out of it; nearly the whole of whom, according to the gospel of Geneva, are food for the worm that never dies, and fuel for the fire that will never be quenched! Say 20,000, (allowing 5000 for the elect,) whose existence cannot be extinguished, who are not allowed the privilege of dying, but are to be kept alive and in torture for ever and ever, pass over this stage of time and enter into devouring flames, whilst the evening and the morning make one day! And all the horror, and misery, blasphemy and despair, attending such a scene of things are to be viewed as proceeding from the eternal purpose and plan, and unalterable *decree* of that good and most gracious Being, who is said 'to be slow to anger, and of great mercy, and to pity those who fear him, even as a father pitieth his own children!'

When Calvinism is preached according to the Institutes of its author, it is a very simple and very consistent scheme of theological doctrine. It boldly avers that GOD chose from all eternity a certain number of the human race to enjoy happiness in heaven, which number can neither be increased or diminished by any means whatever; that when the Almighty addresses his invitation and promises to the world at large, he gives to none but to the elect the power of listening to, or of accepting these invitations; and that to all others the preaching of the Gospel has only the effect of hardening and blinding, and supplying the materials of a deeper damnation; *gravioris condemnationis materiam.* It is a plain, honest, thorough-going system, horrible, indeed, in the extreme, and utterly incompatible with all our notions of truth, justice, and benevolence in the Deity,—but yet so well connected, so congruous, and, at the same time, so logical in its conclusions, that he who holds any one part of it must adopt the whole, or be content to find himself immersed in continual contradiction and perplexity. This is the reason why those who call themselves moderate Calvinists are so perpetually gravelled whenever they attempt to enforce upon their mongrel system the duties of morality or the responsibility of man. There is a direct and positive discordancy between their principles and the inferences drawn from them. They tell a man that his conversion is a distinct and avowed miracle, and yet that he himself may effect it if he chooses; that a person can never fall away from the state of grace, and yet that he may be seduced by bad example or undue influence to forfeit all the privileges of the Gospel, and even the salvation of his soul. They tell him, in short, in the same breath, that he can do nothing, and that he can do a great deal—that he is entirely passive, and yet may accomplish much by his activity—that he is a mere machine acted upon by irresistible grace, and yet is a free agent, accountable to GOD, both for what he does and for what he leaves undone. How sternly would old Calvin have frowned on such a mincing, trimming, inconsistent theology as this! R. D.

St. Augustine, E. F.

For the Churchman.

MR. EDITOR,—It is not for me to express my own opinion, but rather to submit to yours, how far the following extract from a letter dated August, from an English clergyman to his junior here in the holy ministry, is calculated for beneficial insertion in that pillar of our Church of which you are Editor. The clerical societies to which its commencement alludes, are doing much for vital religion in many parts of England. In this country, two are already in active and profitable operation. One embraces the parishes of Annapolis, Bridgetown, Aylesford, Granville, and the now united parishes of Horton and Cornwallis. The other engrosses those of Lunenburg, Shelburne, Liverpool, New-Dublin, Chester, and Margaret's Bay.

Truly such institutions as are constituted with submission to Episcopal authority, and which tend to form or unite a pious, zealous, learned and consistent clergy, should be applauded, and (wherever practicable) followed.

The observations as to the Church of Rome, may appear *harsh*, but we should not forget that she is, as Dr. Dealtry writes, "that apostate Church which had invaded the heritage of our fathers, and had well-nigh banished divine truth out of the land." While our Church, and yours, so closely following it, have not "lost sight of what was worthy of preservation in it, or rejected what was good," let each of us fail not, in his vocation, firmly yet meekly to oppose its glaring errors, or denounce the least approach under its glaring, deceitful standard.

Yours, ever sincerely,

Nova Scotia, Sept, 1835.

"THE clerical meeting to which you belong, and of which you have given me the outline, must be eminently useful and encouraging, for as iron sharpeneth iron, so the face of man his friend. Perhaps the wide interval between you and your brethren, may have one good effect; they will lead you to prize more highly those occasional interviews which you enjoy; and yet we may with reverence apply to ourselves, if believers and diligent students of the sacred volume, the words of our blessed LORD, 'And yet I am not alone, for the Father is with me.' One truth learned or rather received into our hearts by GOD's blessing on our solitary reading, meditation and prayer, I am persuaded is of more value than a correct summary of religious truth learnt by rote from a human composition. Your account of the kindly feeling entertained toward you personally, even by the most bigoted sectaries, is gratifying, and affords grounds for hoping that you may by degrees overcome their prejudices. I am satisfied that the best way of encountering orthodox Protestant dissenters, is by combining kindness and firmness, not sanctioning in any way their erroneous opinions or practices, and yet not arguing or disputing much about them; and laboring to win over the people to the Church, by showing what practical good she is effecting, and what spiritual blessings may be attained within the pale of her communion;—it is otherwise with the Church of Rome. I would inscribe on my banners, like Bishop Hall, 'No peace with Rome.' While I exercised charity (*i. e.* love and compassion) toward her deluded votaries, I would show none at all to her opinions; but proscribe and denounce them as being in the last degree blasphemous and soul-destroying. I am happy to observe symptoms of the struggle between the two Churches coming to a crisis in this empire. While the Irish Establishment is the victim of hot persecution, its ministers calumniated, robbed and murdered, (I apply to the whole what is true of many parts,) and its faithless friends aiding the designs of its enemies, the Church itself is not inaptly represented by the bush on fire, but not consumed; the more it suffers temporally the brighter it burns, sending forth both light and warmth; and I even flatter myself it may be the means of rousing the dormant energies of England, and exposing that mystery of iniquity, that master-piece of Satan, Popery, in all its hideous deformity. Not only are many of the Irish clergy doing the work of evangelists in their own parishes most assiduously, but some are coming forth and encountering this Goliath on what he considers his own ground. Naugh has planted himself as a missionary in Achill, a most heathenish though nominally Christian spot in the west of Ireland; besides which, he is the Editor of an excellent penny publication which comes out monthly, and is called the Protestant Magazine. R. J. McGhee, another unbeneficed clergyman in Ireland, has lately made a masterly exposure of the real principles of Popery at a public meeting at Exeter Hall, which is calculated, if any thing can, to open the eyes of the unsuspecting English, and stir them up to resistance, if God in his righteous displeasure have not given them over to a reprobate mind. Many of our dissenting brethren in Ireland, too, I am happy to say, are sensible of the blessings of the Establishment, and rallying round it most affectionately. One of them, Dr. Cooke of Belfast, an eminent Presbyterian minister, has been in London for a month past, and fighting side by side with evangelical clergymen."

For the Churchman.

Cincinnati, November 5, 1835.

Mr. Editor, — Our Diocesan Convention adjourned on Tuesday morning, after an unusually long and very interesting session, having assembled on the Friday previous. The Bishop and forty-six members were in attendance—sixteen clerical and thirty lay. Several other clergymen were present from our own and other dioceses, among whom was the Rt. Rev. Bishop of Kentucky. The Convention met in June last, but in consequence of the absence of our Diocesan, and the limited number of the members present, no important business was transacted, and it adjourned to the last Friday in October. When I inform you that the solemn rite of confirmation was administered on two occasions, under circumstances peculiarly impressive—that the splendid edifice which has just been completed by the parish of Christ Church was consecrated—that three young men from our Theological Seminary were admitted into the ranks of the Gospel ministry—that a very interesting and successful meeting was held in behalf of the missionary and education cause—and that matters of great moment to the Diocese and the Church at large were discussed in Convention—you will at once perceive that we have cause to regard the meeting as one of peculiar interest. On Thursday evening confirmation was administered in St. Paul's Church to fourteen persons, and on Friday evening in Christ Church to seventeen—Bishop Smith preaching on the former occasion and Bishop McIlvaine on the latter. In both instances it was the first confirmation since the present pastors have had the charge of the congregations. On Friday morning Christ Church was solemnly dedicated to the service of the Most High. The sermon was preached by the Rev. Mr. Boyden, of Cleveland, and was the opening sermon of the Convention. A notice of this large and beautiful building appeared in your paper some months since, when the interior was finished, and it was opened for Divine service. It stands unrivalled among the churches in the West, and is inferior to very few of those east of the mountains in size and splendor. It cannot but be gratifying to the friends of the Church to know that the parish of St. Paul's are likewise erecting a very beautiful edifice, which will be ready for consecration the next summer. The address of our Diocesan was one of peculiar interest, especially from the importance of the subjects of which it treated. His visit to Great Britain—the motives which led to it—the objects which he endeavored to accomplish, and the results, so far as they are yet known—were among the principal topics. The connection between the Episcopate and the Presidency of Kenyon College, was, however, the most important point presented to our notice, and the one which occupied the minds and the time of the Convention more than any other. On this subject there is, I believe, but one opinion not only in our own State, but throughout the whole country, viz. that any arrangement by which the bishop is burdened with the duties and cares of the acting head of a college is altogether at variance with the principles and spirit of the Church, and most detrimental to the best interests of his diocese. At any rate, there is but one voice as to the matter in Ohio. From peculiar circumstances, however, it is a subject of great delicacy, and in its adjustment requires the greatest prudence and care. It received from the committee, to whom it was referred, all the attention which it was possible to bestow; and their report was unanimously adopted by the Convention. As it will soon be before the public, I need not give you the details. Suffice it to say, that it was determined that an arrangement could be made by which the Bishop should be so far relieved from his duties at the college, as to devote the main part of his time and thoughts to his Episcopal duties. In view of this arrangement, measures have been commenced on the part of the Diocese for providing for his support, which has hitherto been derived solely from the college. If the plans of the Convention are carried forward with the proper spirit, and are crowned with the success which we fondly anticipate, a load will be removed from the Church in Ohio, which will enable her, by the Divine blessing, to press forward with an energy and speed in the race which is set before her, as before every diocese in the world, far greater than she ever has, or under present circumstances, ever can exhibit. Among the other matters considered by the Convention, that which occupied the most time was the proposed Constitution and Canons. After much deliberation the Constitution was adopted, and a body of canons adopted, which will, we trust, essentially promote the welfare of the Diocese. The former canons were few in number and very imperfect. Certain alterations were also made in the Education and Missionary Society, in order to bring it into entire conformity with the principles adopted by the Church at her last General Convention; and in lieu of a Diocesan Sunday School Union, which had been suggested at the last Convention, and which was now proposed, a Sunday school Committee of four clergymen and four laymen, was appointed, to whom the Sunday school cause, as connected with the Diocese, is given in charge. These are the principal matters of business which received attention. They elicited much animated discussion, but without the least asperity. The mantle of our General Convention seemed to have descended upon this one of the youngest of her daughters. But our whole time was not engrossed with ecclesiastical business. In addition to the religious services already mentioned, there were morning prayer and sermon on Saturday—the Rev. Mr. Smallwood, of Zanesville, preaching. In the evening of the same day, the Bishops met the members of Convention, and spent an hour with them in exhortation and prayer. It was a meeting of special interest and deep solemnity. We were reminded, with all plainness and seriousness by our spiritual fathers, of the responsibilities and duties of the ministerial office—of the peculiar dangers to which the clergy of our country at the present day are exposed—were summoned to humiliation, consideration, and a renewed devotion of ourselves to the service of our Master—and were then commended in prayer to that Grace by which alone we can fulfil our ministry. It was as when Saul called to him the elders of Ephesus, and addressed to them the burning exhortation, 'Take heed unto yourselves and to all the flock,' and then kneeled down and prayed with them all. On Sunday morning it was our privilege to witness the ordination of three young men from our Theological Seminary at Gambier, as Deacons, and to unite with our brethren in the participation of the holy Eucharist. The sermon on this occasion was preached by the Rev. Professor Sparrow, from 1 Timothy v. 22. 'Lay hands suddenly on no man.' It was a most able and eloquent enforcement of the Apostle's injunction, and deserves to be in the hands of all who, in any way, may be instrumental in introducing men into the ministry. In the afternoon both churches were opened for service, Bishop Smith preaching in Christ Church, and the Rev. Mr. Minard, of St. Louis, in St. Paul's; Bishop McIlvaine also addressing the congregation at the close of the services. The evening of this day will long be remembered. A large congregation assembled to listen to statements and appeals in behalf of the education and missionary cause. Bishop Smith advocated the former, directing the minds of his hearers to the question, 'How is the West to be supplied with suitable ministers?' and placing in the clearest light the claims of our western theological institutions, and the necessity, now that they are established, of providing the means necessary for the support of all suitable persons who may wish to avail themselves of the advantages which they offer. He was followed by Bishop McIlvaine, with a view of the present posture of our Church as to missions, and the duties now in an especial manner devolving upon her members. A more manly and powerful appeal on this great subject I have never heard. It was listened to with breathless attention. The result was far beyond our most sanguine expectations. A collection was taken, amounting to about one hundred and forty dollars; and after short addresses by the pastors of the two churches, a subscription for scholarships at our Seminary was opened, when twenty were immediately pledged, amounting to fifteen hundred dollars. It should be remembered that this was the first effort of the kind ever made here, and that this whole subject is as yet comparatively but little understood with us. A similar meeting was held in Christ Church, Louisville, a few evenings before, and with like results, nearly the same number of scholarships being then given for the Theological Seminary at Lexington. Here, then, let our eastern brethren behold one of the fruits of their liberality toward our western seminaries. Most nobly have they come forward to the help of the Church, in contributing toward their establishment. Their munificence is felt and acknowledged on this side of the mountains, and by God's blessing Churchmen here are now coming forward to imitate the example thus set them, by providing the means necessary to the successful operation of these nurseries of the Church. We do not, however, consider the sums thus collected as at all measuring the interest which has been excited on this subject. We believe that but a small proportion of it has yet manifested itself, and look with confidence to a much larger amount of 'weekly offerings' on the part of our people than would otherwise have been given. May God give an abundant increase! I might say much more on this and kindred subjects, but I fear I have already occupied too much of your room, and must conclude my account. On Monday evening the last public service was held, Rev. Mr. Preston, of Columbus, preaching, and on Tuesday morning the Convention adjourned to meet in Cleveland in September next. After such a meeting our parting could not but be solemn and affecting. Those who witnessed it will never forget it. Truly to us the promise has been fulfilled, 'Lo I am with you always!'

X. H.

THE CHURCHMAN.

SATURDAY, NOVEMBER 21, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

The Agent of "The Protestant Episcopal Press" hereby gives notice to such of the subscribers to "The Churchman" as are indebted to that journal, that their respective bills will be conveyed to them in the paper, as they are made out by the Book-keeper. Although the subscribers to "The Churchman" are generally prompt in their payments, yet in the course of five years, which have nearly elapsed since its commencement, there has accumulated a large amount of arrearages, the receipt of which would be very acceptable to the Proprietors, and would help to reimburse the disbursements on its account when the number of its subscribers was inadequate to its support.

Nov. 19, 1835.

⁂ Mr. J. A. Townsend, of Alton, Illinois, has been appointed agent of "The Churchman" for the State of Illinois, by whom subscriptions will be received, and money forwarded to the publishing office at the Protestant Episcopal Press.

SYSTEMATIC CHARITY.

The last number of the series of Tracts on Pastoral Theology, is on the subject of Systematic Charity, so zealously and ably advocated by Bishop Doane. We recommend the perusal of the tract to our readers: it sets forth the advantages of the system, the mode of its operation, and the many testimonies that have been paid to its excellence. A writer in the last number of the British Critic, expresses his high admiration of the efficiency of the organization of the Methodists: in the number of their public buildings and other charities, and in the care, regularity, and quietness with which they devise and carry them into effect, they rival the Establishment; seldom or never aiming to obtain money by strong appeals to the sympathies of the public. The reviewer says:—

"There is no subject which seems to have occupied more deeply the attention of the Conference, than the provision of funds for the erection and repair of chapels; and, it must be acknowledged that their success has been equal to their care. We perpetually hear of the difficulty with which an ordinary dissenting chapel often struggles into existence; of the load of debt which, year after year, hangs like a mill-stone about the neck of the concern, and, in many instances, brings it to the bottom; of the mendicant pilgrimages which ministers are frequently compelled to undertake, over half the length and breadth of the land, in order to awaken the compassion of the faithful, and to avert impending ruin. But we meet with little or nothing of this sort in the history of Methodism. If we recollect aright, from fifty to eighty additional chapels are sometimes erected in the course of a year. But all is regularly provided for beforehand. There is no prospect of interminable debt; no desperate exhibition of itinerant beggery; no disgraceful and humiliating dissolution of trust. Appeals, of course, there are, to the pious liberality of the people; but the probable result of these appeals is generally found to be a matter of practicable calculation. Things are always arranged with a view to the timely liquidation of whatever debt must be unavoidably incurred. In short, no building enterprise is ever ventured upon, until the way to its execution is made plain before the face of the Conference. The regulations by which all this is effected, we cannot afford room to specify: they, who are curious to know them, must consult the 'Digest.' The result, however, is before our eyes; and it seems to show that Wesleyan Methodism is endowed with an expansive force, sufficient to accommodate it to any indefinite enlargement of its opportunities. And, up to this time, the force does not appear to have grown feebler with the expansion: the elastic power of the system has, hitherto, suffered no perceptible diminution."

The proposed plan of 'systematic charity,' as it seems to us, may be made to answer the same end as is attained by the Methodist organization. Every individual regularly contributes his mite, and the immense wealth of the whole body is an aggregate of small sums. One cent a week, it is said, from every member of our Church would produce an annual income of $312,000. It is manifest, therefore, that the system needs only to be carried into general effect, to enable us to prosecute our missionary enterprises on a large scale, and with the Divine blessing, in the most effectual way. Why not let these systematic offerings be gathered every Sunday in the place of the penny collections usually made in our churches? One objection may possibly be made to this plan of systematic charity: it may be thought to stifle generous impulses, and deprive us of the satisfaction of being liberal in a large way. Opportunities, however, will never be wanting for appeals to public sympathy: the difficulty is, and is like to be, that we have too many of them. We have sometimes gloomy forebodings that as things are now going on, infidelity and irreligion will prove more than a match for Christianity. The efforts that we make for the spread of the Gospel are, for the most part, efforts of passion or excited emotion, and they are necessarily followed by a corresponding languor, and bring religion into disrepute. We should have tenfold more hopes of the speedy prevalence of the Gospel in its purest form in our country, if it were intrusted to the provisions of a religious establishment by the laws of the land, than we now have to see it subjected to the ebbs and flows of human caprice. We repeat, therefore, the opinions which we long ago expressed of this primitive plan; it combines the principle of the voluntary system with the vigor of an ecclesiastical establishment, and, by this singular union, is at once adapted to the genius of the Gospel and of our republican institutions. We shall not be at all surprised to see this system adopted by all denominations in our country, and whenever it shall have become universally adopted, Christianity will be placed on the footing of a voluntary establishment which will extend its peaceful and protecting shade over the length and breadth of the land.

PROVISION FOR THE POOR.

As the inclement season of winter is approaching, the relief of the indigent becomes a matter of greater interest, and should be pressed on the attention of our citizens. The best mode of effecting this end, so as to remove suffering without encouraging indolence and pauperism, is a subject which has occupied, and deserves to occupy, the wisest heads and the best hearts. 'The grand danger,' says Dr. Tuckerman, of Boston, in a report quoted by the Christian Register, 'of systematic and established provisions for the relief of the poor, whether in the form of poor-laws, or charitable foundations, or societies, is in their tendency to degrade the poor, and thus indefinitely to extend and perpetuate poverty.' The correctness of this remark is at the present day generally admitted, and the leading philanthropists of the age have urged upon the higher and middling classes the duty of making themselves individually acquainted with the wants and condition of the poor in order to their judicious relief by means of private alms-giving. Dr. Chalmers, in particular, has admirably illustrated this duty of voluntary charity, as one of the points in which the lessons of Political Economy coincide with the precepts of Christianity; the latter urging us to interest ourselves *personally* in the wants of the poor, and the former demonstrating the inefficacy of those systems which have aimed to substitute legal assessments in the place of direct personal efforts. The Gospel certainly aims most powerfully to awaken our solicitude in behalf of the poor, and to impel us to personal efforts in their behalf, and the tendency of legal provisions is no less obviously to weaken the responsibilities and chill the sympathies of the community; and as the two systems are thus brought into collision, it is gratifying to know that an enlightened philosophy and enlarged experience give the preference to that of the Gospel. But though legal provisions and public societies, as commonly conducted, have their difficulties, yet individual efforts, in order to be most effective, ought to be systematized and combined. It would seem therefore that the principle of association is not to be discarded, but to be so admitted as to encourage rather than repress personal effort. Such a blending of the two principles appears to be aimed at in the plan adopted in Boston, a description of which we annex from the Christian Register, and if this article should catch the eye of any reader better informed on the subject than ourselves, we would thank him for such suggestions as he may be pleased to offer.

"The association is planned with great wisdom. It consists of a combined representation of twenty-six societies, twenty-two of which have for their object the collection and distribution of alms; two are for the support of infant schools, and two are for the employment of the female poor. These societies report, through their several delegates, to the association, 'the names and residences of the poor whom they have visited and assisted, and generally the kind and amount of the assistance given, and the character and claims of those whom they have visited.' The names are then entered in a book, alphabetically, with the circumstances, so that it may be seen at once what has been done in each case. And while the independence of each separate society is fully recognised, great advantage is gained by the knowledge which each obtains of the doings of every other. Thus the greatest checks are placed against a waste of alms, and against inequality in bestowing them, which can be devised. Out of 765 families, which were assisted from Oct. 1834, to Sept. 1835, 398 families, more than one-half were assisted but once, and only 129 families more than twice. These are results which could not have happened, if the twenty-four societies for the relief of the poor had each acted independently, and without the knowledge of the other. There would have been, in all probability, a great inequality and a great waste."

CITY MISSIONS.

One of the best provisions in a temporal, as well as a spiritual point of view, which has ever been made by the Episcopalians of our city in aid of the poor, is the founding of mission churches. It is the blessed privilege of the city missionaries to dispense the consolations of the Gospel and the comforts of life to the many who live in ignorance and want, and who would otherwise be out of the reach of pastoral influence. This vocation brings the city missionary nearer than most of his brethren to the example of the Saviour, and demands for him in no ordinary degree the sympathies and co-operation of his fellow Christians. The Unitarians at Boston have a provision similar to our city mission in their 'chapels for the poor,' and 'ministers-at-large;' and we think the reader will be pleased with the following extract from a description in the Christian Register of an hour spent in accompanying the minister-at-large in one of his daily visitations. Will the reader take it as a seasonable admonition of the great good which he may accomplish by answering the appeals of our city missionaries, whenever they shall be made, and co-operating with them for the relief of the destitute?

"AN HOUR AMONG THE POOR.

It was about the time of the bitter cold weather we had in the early part of last January, that I accompanied one of the ministers-at-large in this city in one of his morning excursions, a privilege which I believe is readily granted to any one who wishes it. We made several short visits, all within a stone's throw of each other, penetrating lanes, avenues, back-yards, and the uppermost rooms of buildings that were hardly tenantable. The first family we visited consisted of six individuals, all of whom lived in one small, low, dark room. An infirm widow was there who had been unable to do any thing toward self-maintenance for many years. She was taken care of by a feeble daughter, who had for a long time been so afflicted with what is commonly called St. Vitus's dance, that instead of being obliged to take care of the sick, she needed constant care herself. In order to subsist, they had taken four little children to board; three dollars and fifty-eight cents a week, the total amount which they received for their board, was the whole of their means of subsistence, except what they might perchance get in charity. Out of this small sum they paid about one dollar a week for rent. They had to buy their wood and get it sawed, which cost them one dollar a foot, and which could last but a very short time at longest in a very cold room, in exceedingly cold weather. They must clothe themselves, purchase food for six individuals, and buy what little necessaries their feeble healths required. Added to this, there was no man or boy to render them assistance.

We knocked and entered another room. There sat a feeble little girl about eight years' old, holding a little newspaper, and taking care of another small child, which was just old enough to be troublesome and require constant maternal care; the mother had gone out to work to get a few cents to buy some bread for them.

We visited another place where two widows lived who had seen better days. They had brought their effects together, so as to save rent and firewood. They had a small bed-room in addition to their sitting-room, for both of which they paid, I believe, $1 12½ per week, the bed-room being so situated they could not be rented separately. One of them said she had been sick and could not get employment. She had succeeded in getting two pair of pantaloons to make; but the cloth was so hard that she had not strength to make them, and was obliged to give them up. She was allowed ten cents a pair for the making—it took her a day to do it; even if she had had strength, she could not have paid rent or supported herself.

The mother of another family which we visited, an uncommonly interesting woman, determined if possible last autumn, to save from her earnings twenty-five cents a week against the time of need. She put this for two successive weeks into her minister's hands. In the course of the third week her family was taken ill, and had so continued since, and it was with the greatest difficulty they could meet their expenses. The clergyman had not hitherto alluded to the fifty cents, it being a general principle that it is best for all persons to make all the efforts they reasonably can to support themselves. Upon being asked if she wanted her money, she replied in the affirmative. He told her he would give it to her with the interest. He gave her a dollar, and asked her if there was any little necessary that he could help her to. The tears started in her eyes. You know, Sir, said she, that I would not ask if I could help it. But the weather is very cold and I have but little wood. The good man told her to send to his residence, and she should have some from his wood-pile.

We called at another room, (a family generally occupies but a single room,) where was a poor woman who had a daughter about twenty years of age, who had been bed-ridden for the preceding eight months with rheumatic affections, which had exceedingly distorted her fingers, hands, and limbs. The woman was rejoicing over about one foot of wood, neatly split and piled up in one corner of the room, which had been given to her by some friend.

We made several other calls of the same character in this short excursion of an hour or two. But I will not trespass longer in describing our interviews. They were very affecting; but very delightful. It did one's heart good to see how full of gratitude these people were; how gladly they welcomed the minister-at-large to their humble abodes. He talked to them plainly and affectionately about their habits, conduct, situations, religion. If one was addicted to intemperance, profaneness, or the like, he conversed with him, endeavoring to persuade him to abandon his habit. He reproved the passionate. He told the wife to be kind to the husband, and make home the happiest place which he could find. He comforted the afflicted and desponding, talking to them of immortality, when, instead of their humble dwellings, they should dwell in mansions in heaven. He spoke to them of patience and resignation. He had a kind word for all. He called the children by name, encouraged them to go to the town school and Sunday school, and the parents to accompany them to the place of public worship. He descended to all the minutiæ of their situation, spoke of their little worldly comforts, even talking to the children of clean faces, clean hands, and well-combed heads. They listened to him kindly, and it was delightful to see, when we left them, how heartily they would thank him for calling on them, and repeat often the request that he would come again soon. Oh, if there be bliss on earth, where is it, if it be not here."

NAPOLEON BONAPARTE AND JOHN WESLEY.

During Napoleon's expedition in Egypt, he is known to have been carried away with admiration of the Mahomedan faith, and few readers can have forgotten the enthusiasm with which he exclaimed that the surest way to become immortal, was to become the founder of a new religion. The recollection of this remark will impart additional interest to the following just and eloquent passage from the British Critic. The bitter scorn, however, notwithstanding his own admission, with which the haughty emperor would look down upon poor John Wesley as his victorious competitor for the prize of immortal fame, were no unfit theme for a poet's pen.

'It is not easy to imagine any thing more *comprehensive* than the *polity*, or more perfect than the organization, of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself, on after generations. In this respect, Napoleon Bonaparte is not worthy to be compared to him. The name of Napoleon is, indeed, imperishable. But it is written on the *annals* of Europe, not on her *institutions*. His gigantic footsteps were on the ocean-sand; and the waters have closed upon them, and have swept away their traces—even as it were the toyish architecture of childhood. The name of John Wesley lives in the system which he founded. It is written *there*, in characters, which are daily expanding, and becoming deeper, as that system spreads. He was a mighty religious legislator. The foundations of his polity are broad and deep; and the spirit of internal discord must become potent indeed, before it can rend his superstructure to pieces!'

Dartmouth College.—The Boston Recorder, with a very ill grace, and in a column of shifts and circumlocutions, virtually retracts the statement respecting Professor Hale which we lately quoted from it, and allows the matter to be substantially as it was at first represented in our columns. We are glad, however, that we published his former explanation, as it has been the means of our receiving the 'valedictory letter' which Professor Hale addressed to the Trustees of the college. We shall publish the greater part of this letter next week, not simply as an act of justice to the character of Professor Hale, but for its valuable illustration of the state of religious opinions and habits in an important section of our country, and among a denomination who would be thought, *par eminence*, liberal and enlightened.

Tract and Missionary Societies.—The Tract Society of this city has authorized the Foreign and Domestic Boards of the General Missionary Society, to draw on them for tracts to any amount they might deem proper. The resolution of the Tract Society, and the acknowledgments of the Secretaries of the two Boards, have been received, and will appear in our next.

The consecration of St. Matthew's, Jersey City, takes place on Thursday next, 26th instant.

Christian Keepsake and Religious Souvenir.—Those who have a taste for the beauties of literature, and the more elegant productions of the press, are invited to call at the office of the depository of the Protestant Episcopal Press and examine the above-named annuals. The Christian Keepsake is an English annual of exquisite workmanship and great literary merit: the likeness of Wilberforce is said to be very striking: the Missionary's Grave, and the View of Nazareth, which last we publish to-day, are specimens of its poetry. The Religious Souvenir, scarcely inferior in any respect, has the additional recommendation of being American throughout.

Connecticut Convention.—The Journal of the proceedings of this Convention has been received, but at so late an hour as not to permit the publication of any part of its contents this week.

Knickerbocker.—We have received the Knickerbocker for November. It contains several excellent articles, an extract from one of which we have marked for insertion in our next.

Says a correspondent of the Episcopal Recorder: "The character and labors of the late Dr. Morrison, called the *Apostle of China*, are probably well known to most of your readers. He was a dissenting English clergyman, and continued such to his death. The following extract from one of his letters will not be uninteresting:"

'Sept. 4, 1817.—I have translated the morning and evening prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no authority, but their own general excellence, and are not binding on the practice or conscience of any, and as they are not exclusive, I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be found fully adequate. The Heathen at first require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellences, that a version of them into Chinese, as they were, was better than for me to new model them.'

"The Board of Directors," continues the same correspondent, "to whom this language was addressed, were also Dissenters. The translation of the Scriptures was not completed until November, 1819, more than two years afterward."

The following letter from Bishop Wilson, of Calcutta, addressed to the Rev. Dr. Milnor, of this city, will be acceptable to many of our readers.

Bishop's Palace, Calcutta, April 15, 1835.

My Dear Friend,—Very few circumstances could have afforded me more sincere and heart-felt pleasure than your letter of October 2, 1834, received a few weeks since.

The books you have sent me have all interested me extremely. I have no return in kind to make, except by enclosing you a copy of my two charges to the Clergy of this extended and almost illimitable Diocese. If they should be reprinted in America, I would wish you to send copies to the Right Rev. Bishops of your Church. But probably the distance of the scene, and the locality of the topics, might make such a step unadvisable.

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interviews with them much pleasure. They are filling India, Ceylon, and the Burman empire. The missionaries from America seem able, well-informed, pious, devoted, self-denying men, with little or no party spirit. If they proceed as they do, and England is as tardy as she now is in sending out missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigor of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the Gospel of Christ our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here, as well as your Presbyterian, and Independent, and Baptist. O if you could send us some holy men, Swartz-like in their spirit, full of love to Christ, mild and gracious in their spirit, and well-read in Christian antiquities, it would be a blessing indeed!

I am more and more convinced that the Episcopal Churches, with their paternal order, their liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the Heathen, are best adapted for the feeble, prostrate, lubricous, half-civilized minds of the Hindoos.

Turn this in your mind. The act of Parliament of England never surely can affect India. If I am not prevented or impeded, my heart and my hands will be open for such brethren.

Thank God, I have hitherto had health for two years and a half, but—but—but—I am fifty seven, and in India. The thermometer now is 82½ of Fahrenheit at six in the evening, with the house shut up since eight this morning, with the pankah agitating the air above me. I am immensely hurried. The new bishops of Madras and Bombay are not yet come. I cannot do half I ought.

But I can scarcely tell you more by letter than my charges disclose.

Farewell, dearest brother. God's will be done in and by us. I beg the benefit of your prayers, and am yours, most affectionately.

D. Calcutta.

ACKNOWLEDGMENT.

The subscriber acknowledges the receipt of *one hundred dollars*, from Jacob Shatzel, Esq., to be expended in the purchase of thirty octavo Bibles and thirty-three octavo Prayer-books with *large print*, to be distributed under my directions to such poor persons as may apply for them, and whose defective sight may require books of this description.

Floyd Smith, *Agent Prot. Episcopal Press,*
46 *Lumber-street.*

Nov. 16th, 1835.

CANONS PASSED IN GENERAL CONVENTION, 1835.

(*Concluded from p.* 971.)

CANON IV.

Of Ministers removing from one Diocese to another.

[Former Canons on this subject were the third of 1804, Journals, p. 236; the thirty-first of 1808; Journals, p. 339; the fourth of 1829, and the thirty fifth of 1832.]

Section I. No minister removing from one Diocese to another, or coming from any State or Territory which may not have acceded to the Constitution of this Church, shall be received as a stated officiating minister by any parish of this Church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the Diocese to which said parish belongs, approving him as a clergyman in regular standing. And in order to obtain such certificate, every minister desiring to change his canonical residence, shall lay before the ecclesiastical authority of the Diocese in which he designs to reside, a testimonial from the ecclesiastical authority of the Diocese in which he has last resided, in the following form, viz.

"I hereby certify, that A. B., who has signified to me his desire to be transferred to the Diocese of ———, is a Presbyter (or Deacon) of this Diocese in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or viciousness of life, during the three years last past."

When the ecclesiastical authority think proper, further statements may be added to the above letter.

Sect. 2. But in case the Minister desiring to be transferred, has been subjected to inquiry or presentment on any charge or charges of misconduct, thereby rendering the terms of the aforesaid testimonial inadmissible, he may nevertheless be transferred, if the charges have been withdrawn with the approbation of the ecclesiastical authority, or if he have been acquitted upon trial, or if he have been censured or suspended, and the sentence has had its course, so that he has been restored to the regular discharge of his official duties. And in all such cases the ecclesiastical authority of the Diocese concerned, shall, instead of the foregoing testimonial, certify to a statement of the facts, with as much detail as may be necessary to inform the ecclesiastical authority to which he desires to be transferred, of the true standing of the party.

Sect. 3. The ecclesiastical authority, in all cases under this Canon, is to be understood to refer to the Bishop of the Diocese, or in case there be no Bishop, to the majority of the Clerical Members of the Standing Committee, duly convened. And if the Clergyman desiring to be received, come from a State or Territory not in connection with this Church, and having no Convention, then the above testimonial or statement shall be signed by at least three Presbyters of this Church. Nor shall any Minister so removing, be acknowledged by any Bishop or Convention as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial or statement.

Sect. 4. The above testimonial, or letter of dismission, shall not affect the canonical residence of the Minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

SECT. 5. Whenever any Bishop of this Church, or where there is no Bishop, the Clerical Members of the Standing Committee, shall give letters of dismission to any Clergyman of the Diocese proposing to remove into another, the Bishop, or where there is no Bishop, the Clerical Members of the Standing Committee shall give notice of the same to the Bishop, or ecclesiastical authority to whom the letters of dismission are directed, and if the Clergyman to whom the letters of dismission are given, shall not present them to the Bishop, or ecclesiastical authority to whom they are directed, within three months after he shall have taken up his abode in the Diocese to which he has removed, the letters of dismission shall be null and void.

SECT. 6. The thirty-fifth Canon of 1832 is hereby repealed.

CANON V.

Of Amenability and Citations.

[Former Canons on this subject, were the third of 1804; Journals, page 236; the thirty-first of 1808, Journals, page 339, the fourth of 1829, and the thirty-fifth of 1832.]

SECTION 1. Every Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge.

SECT. 2. Unless a State Convention shall otherwise provide, a citation to any Minister to appear at a certain time and place for the trial of an offence, shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode within the United States, sixty days before the day of appearance named therein; and, in case such Minister has departed from the United States, by also publishing a copy of such citation in some newspaper, printed at the seat of government of the State in which the Minister is cited to appear, six months before the said day of appearance.

CANON VI.

Of the mode of publishing authorized editions of the Book of Common Prayer.

[Former Canons on this subject were the third of 1801; Journals, p. 208; the forty-third of 1808; Journals, p. 343; the Canon of 1821; and the forty-sixth of 1832.]

SECTION 1. The Bishop of this Church in any Diocese, or where there is no Bishop, the Standing Committee thereof, shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer-book, the Articles, Offices, and Metre Psalms and Hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. The duodecimo edition of the Common Prayer-book, Articles, Offices, Metre Psalms and Hymns, published by the New-York Protestant Episcopal Press in 1832, is hereby established as the standard, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

SECT. 3. The forty-sixth Canon of 1832 is hereby repealed.

CANON VII.

Of the mode of securing an accurate view of the state of the Church from time to time.

[Former Canons on this subject, were the eleventh of 1804, Journals, page 239; the forty-fifth, of 1808, Journals, page 343; the third, of 1814, Journals, page 345; the first and third, of 1820; and the fifty-first, of 1832.]

SECTION 1. As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered that every Minister of this Church shall present, or cause to be delivered, on or before the first day of every annual Convention, to the Bishop of the Diocese, or, where there is no Bishop, to the President of the Convention, a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same; and these parochial reports, or such parts of them as the Bishop shall think fit, shall be read and entered on the journals of the Convention. And every other clergyman not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his Diocese, the occasional services he may have performed, and if he have performed no such services, the causes or reasons which have prevented the same.

SECT. 2. At every annual Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for Orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese; which address shall be inserted on the journals.

SECT. 3. At every General Convention, the journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. A committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a pastoral letter to the members of the Church. And it is hereby made the duty of every clergyman having a pastoral charge, when any such letter is published, to read the said pastoral letter to his congregation on some occasion of public worship.

SECT. 4. It shall be the duty of the Secretary of the Convention of every Diocese, or of the person or persons with whom the journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

SECT. 5. It is recommended that the ecclesiastical authority of the Church in every Diocese, prepare a condensed report and a tabular view of the state of the Church in their Diocese, previously to the meeting of every General Convention, for the purpose of aiding the Committee on the state of the Church, appointed by the House of Clerical and Lay Deputies, in drafting their report.

SECT. 6. The fifty-first Canon of 1832 is hereby repealed.

CANON VIII.

Of Defraying the expenses of the General Convention.

The former Canon on this subject, was the fifty-fourth of 1832.

SECTION 1. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Secretary of the last House of Clerical and Lay Deputies, at each annual meeting of said Conventions, fifty cents per annum for each Clergyman within the respective Dioceses.

SECT. 2. The 54th Canon of 1832 is hereby repealed.

Done in General Convention, in the City of Philadelphia, August, 1835.

By order of the House of Bishops.

WILLIAM WHITE, D. D., *Presiding Bishop.*

Attested,

BIRD WILSON, D. D., *Secretary.*

By order of the House of Clerical and Lay Deputies.

WILLIAM E. WYATT, D. D., *President.*

Attested,

HENRY ANTHON, D. D., *Secretary.*

DIOCESE OF BARBADOES AND THE LEEWARD ISLANDS.

Bishop—The Rt. Rev. William Hart Coleridge, D. D., and Visiter of Codrington College.

Archdeacon of Barbadoes and the Southern Islands—The Venerable Edward Elliot, D. D.

Archdeacon of Antigua and the Northern Islands—The Venerable Thomas Parry, M. A.—1834.

BARBADOES.

St. Michael's Parish—Rev. W. Garnett, Rector; G. P. Culpepper, Lecturer; William Harte, Curate, Bishop's Chaplain; C. C. Cummins, Curate; J. Garnett, B. A., Curate; T. Gill, M. A., Garrison Chaplain.

Christ Church Parish—C. C. Gill, Rector; J. Brathwaite, Curate.

St. Philip's Parish—R. F. King, Rector; J. Hamilton, Curate.

St. John's Parish—J. H. Gittens, M. A., Rector; J. H. Pinder, M. A., Principal of Codrington College, Bishop's Chaplain; E. P. Smith, B. A., Tutor of the College; T. Watts, Chaplain on Codrington Estate.

St. Joseph's Parish—H. Parkinson, Rector.

St. Andrew's Parish—J. G. Lewis, Rector; J. H. Gittens, 2d Curate.

St. Lucy's Parish—B. T. Nurse, Rector; W. Jackson, Curate.

St. Peter's Parish—W. D. Sealy, B. A., Rector.

St. James' Parish—G. F. Maynard, Rector; J. Nurse, Curate.

St. Thomas' Parish—J. Packer, Rector.

St. George's Parish—W. L. Pinder, M. A., Rector; J. K. Went, Curate; E. Lovell, B. A., Curate; T. Barrow, Curate.

TRINIDAD.

Trinity Church Parish, Port of Spain—George Cummins, Minister; —— Evans, Garrison Chaplain.

TOBAGO.

Scarbrough Parish—J. H. Lawrence, Rector.

ST. LUCIA.

J. G. Hall, Officiating Minister and Garrison Chaplain.

ST. VINCENT.

St. George's and St. Andrew's Parishes united—J. Checkley, B. A., Rector.

St. Patrick's and St. David's Parishes united—F. Brathwaite, Rector.

Charlotte's Parish, (24 miles in length)—T. E. Browne, M. A., Rector.

BEQUIA AND THE GRENADINES.

Charles Layton, Rector.

GRANADA.

St. George's Parish—J. C. Barker, Rector, Bishop's Chaplain.

St. John's and St. Mark's Parishes united—S. Brathwaite, Rector.

St. Patrick's Parish, including Isle Rhonde—T. J. Rock, Officiating Minister.

St. Andrew's and St. David's Parishes united—W. M. Payne, Rector.

CURACOA.

J. C. Shapley, Rector.

DEMERARA.

St. George's Parish—J. Lugar, B. A., Rector.

St. Paul's Parish—A. Clinkett, Rector, —— Harrison, Curate.

St Matthew's Parish—L. Strong.

St. Swithin's Parish—W. W. Harman.

ESSEQUIBO.

St. Peter's Parish, Leguan and Hog Island—J. Tucker, Rector.

St John's Parish—W. Austin, Rector.

Trinity Parish—J. H. Duke, Rector.

BERBICE.

T. R. Redwar, Rector; J. N. Garland, Curate.

ANTIGUA.

St. John's Parish—R. Holberton, M. A., Rector and Bishop's Chaplain; F. B. Grant, Curate.

St. Paul's Parish—J. B. Wilkinson, Rector and Garrison Chaplain.

St. Mary's Parish—J. Curtin, Rector; J. Clinkett, Curate.

St. Peter's Parish—A. W. McNish, B. A., Rector; N. Gilbert, M. A., officiating on his own estate.

St. George's Parish—S. A. Warner, Rector; N. R. Callender, Curate of St. Peter's and St. George's.

St. Philip's Parish—J. J. Jones, Rector.

MONTSERRAT.

St. Anthony's and St. Patrick's Parishes united—J. C. Collins, Rector.

St. Peter's Parish—J. Gittens, Officiating Minister.

St. George's Parish—None.

BARBUDA.

No resident clergyman.

ST. CHRISTOPHER.

St. George's Parish—D. G. Davis, Rector, Bishop's Chaplain.

St. Peter's Parish—W. Fraser, Rector.

St. Mary's and Christ Church Parishes—J. J. Kerie, Rector of St. Mary's and Officiating Minister of Christ Church.

St. John's and St. Paul's Parishes—W. Johnston Rector of St. John's and Officiating Minister of St. Paul's.

St. Ann's Parish—John Perry, Rector.

St. Thomas' Parish—H. W. Hamilton, Officiating Minister.

Trinity Parish—J. Pemberton, Rector.

NEVIS.

St. Paul's Parish—H. J. Leacock, Rector.

St. John's and St. George's Parishes—J. H. Pemberton, Rector.

St. James' and St. Thomas' Parishes—G. Sealy, Officiating Minister.

ANGUILLA.

J. Stewart, Minister.

VIRGIN ISLANDS—TORTOLA.

J. Hutson, Rector; J. Anton, Curate.

THE OTHER VIRGIN ISLANDS.

None.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

EPISCOPAL ACTS, *by the Bishop of this Diocese.*—Saturday, November 14; confirmed 7 in St. John's Church, Phillipsburgh, Westchester county.

Twenty-second Sunday after Trinity, Nov. 15; confirmed 10, for the Parish of St. Paul's Church, Sing-Sing, in the same county, in the usual place of worship, the church being not yet finished.

Clerical change.—The Rev. John Grigg has resigned the Rectorship of St. Paul's Church, Syracuse, and has been elected to the Rectorship of Grace Church, Lockport, Niagara county, New-York.

Clerical Changes.—The Rev. J. Pound, late Missionary at Seneca Falls, has accepted a unanimous call to the charge of Christ Church, Manlius, and in connection with a like call from Trinity Church, Fayetteville, Onondaga county; and, we understand, enters the present week upon the duties of this very interesting cure.—*Gospel Messenger.*

ST. PHILIP'S CHURCH.

THE corner-stone of the new building to be erected on the site of the edifice destroyed by fire on the 15th of February last, was laid on Thursday, 12th inst. The Rt. Rev. Bishop Bowen officiated on the occasion, assisted by the Rev. Dr. Gadsden.

The corner-stone consists of two pieces of white marble, neatly executed, by Messrs. T. Walker & Sons. The lower stone has a receptacle for a copper box, to contain the different journals of the day, and other documents; with two holes for different coins. It bears on it the following inscription:—

Corner-stone of the third edifice erected in Charleston, South-Carolina, under the appellation of

ST. PHILIP'S CHURCH,

laid by the Rt. Rev. Nathaniel Bowen, D. D., Bishop of the Diocese, November 12th, A. D. 1835. Glory be to GOD the FATHER, and the SON, and the HOLY GHOST.

On the upper stone is inscribed the following historical particulars:

ST. PHILIP'S CHURCH.

The first edifice, built of wood, 1681, on the site now occupied by St. Michael's Church, was taken down 1727. The second, built of brick, was commenced 1710-11, finished 1723, and burnt February 15, 1835. This third, covering the greater part of the site, will be of the dimensions and order of architecture, and after the plan of the second, with the addition of a chancel.

The Rev. Christopher E. Gadsden, D. D., Rector.
The Rev. Daniel Cobia, A. M., Assistant Minister.

An address adapted to the occasion, was delivered by Benjamin Elliott, Esq.—*Charleston Observer.*

Trial of Abner Kneeland.—The trial of Abner Kneeland came on last Wednesday before the Supreme Court in session in this city. It will be recollected that he was indicted for blasphemy about two years since, and convicted in the Municipal Court; from which decision he appealed to the Supreme Court. The trial came on, and after eloquent and learned arguments on both sides, the case was submitted to a jury, who could not agree, eleven being in favor of conviction, and one opposed. The case was again tried, with precisely the same result. Yesterday was the *fourth* time that this was brought before a jury. In the afternoon, Judge Wilde delivered a very able and impartial charge, and the jury retired; soon after which the court adjourned. Yesterday morning the jury came into court with a verdict of *guilty*. It will thus be seen that out of forty-eight petit jurors, who, after a full hearing, decided on this case, *forty-six* have been in favor of the *guilt* of the prisoner. A motion was filed in arrest of judgment, which will be decided by a full bench. In the mean time, the defendant has recognised for his appearance in the sum of $500.—*Boston Journal.*

New Theological Seminary.—We learn that for several months past several of our wealthy citizens, connected with the Presbyterian Church, have had it in contemplation to establish a new theological seminary in this city. At a meeting on Monday evening, about thirty-five thousand dollars were subscribed, and this sum had been increased on Wednesday to nearly forty thousand dollars. The gentlemen connected with this undertaking, we believe, have the confidence of the great mass of the Presbyterian community.—*New-York Observer.*

Rev. Dr. Mason.—We learn from the Ontario Repository that this highly-esteemed gentleman, the late President of Geneva College, who, during his residence in this part of the State has endeared himself to a large number of Episcopalians and others, by his pious and gentlemanly deportment, during his pastoral relation to Trinity Church, Geneva, and his connection with the institution under his charge, has been appointed President of Newark College, in the State of Delaware. We shall part with regret from our old and long-valued friend and brother, when he retires to the South, but our humble and hearty prayers for his happiness and usefulness, as well as our long-cherished and affectionate regards will follow him.—(*Auburn*) *Gospel Messenger.*

Missionary Agencies.—In our remarks upon this subject in reply to a correspondent, we stated the general principle which ought to prevail in forming a judgment. We now add an extract from the letter of a lay gentleman in New-York, which will furnish the information to which this principle may be applied. It may be relied on as the testimony of one who is deeply interested in the cause of Missions, and very competent from his situation to speak upon the subject. He says:—

"*That a less sum than the one given to the Agents and Secretaries, would be sufficient for their support in this city, no one acquainted with the subject will pretend*; and a less sum than would secure a comfortable maintenance for the families of its agents at the place in which they are called to labor, it would be both unjust and ungenerous in the Church to allow."

We did not think it necessary to repeat the information with respect to one of the Secretaries declining the salary appropriated to his office, as it had been so recently communicated to our readers. As our present correspondent has overlooked what we said on this point, it is probable that others may have done the same, and we therefore add the remark, "that at a meeting of the Foreign Committee, Dr. Milnor explicitly informed them that he would not consent to take any more of the salary appropriated to him by the Missionary Society than one thousand dollars—the sum he would be obliged to pay for an assistant minister at St. George's," leaving the balance of the salary appropriated, thirteen hundred dollars, at the disposal of the Committee. "His congregation," our correspondent adds, "will no doubt cheerfully, as they have done for years past, furnish a larger sum for the objects of the Missionary Society, than the one thousand dollars which he will receive as their Secretary and General Agent."—*Episcopal Recorder.*

Legacy of the late Dr. Wharton to the Domestic and Foreign Missionary Society.—The Treasurer of this Society, in his statement of receipts appended to the last report of the Society, acknowledges the payment of this legacy. An omission of a single figure, however, has unfortunately occurred, by which the amount is made to appear $100, instead of $1000, the sum left by Dr. Wharton to the Society, and paid by his executor, the Right Rev. Bishop Doane.—*Episcopal Recorder.*

The Church in Maine.—A better missionary field does not exist than this State presents: (a strong expression of individual opinion, but we think a just one.) We might add—nor a more neglected one. We speak that we do know, when we say that many places could be named in that State where churches would, under *judicious* management, be immediately organized. When it is recollected that this State was originally settled by Episcopalians—that it received for a long time gladly the missionaries of our mother Church—that it borders for several hundred miles upon the possessions of Great Britain, whose churches exist near, (in one case within a stone's throw,) its towns and villages—we think our readers will unite in the same expression. We cut the following from the Daily Whig, published in the City of Bangor, where twenty months ago scarcely a Prayer-book was known.

"A new church is now erecting in this city by the Protestant Episcopalians. We understand that it will be a very splendid affair."—*Missionary.*

Convocation at Taunton.—The Clerical Convention met last week at Taunton. Little of the usual business of the Convocation was done on the first day of its meeting. The afternoon (Thursday) was occupied by the ordination of the Rev. Samuel Hassard, who was admitted to the holy order of Priests by the Right Rev. the Bishop of the Diocese, who also preached the ordination sermon. In the evening Mr. Hassard was instituted into the Rectorship of St. Thomas' Church. The Rev. Mr. Stone preached. At both these services large congregations were present, and a deep interest was manifested.—*Christian Witness.*

Church in Charlotte County, Virginia.—A very neat and commodious church edifice has recently been erected in this county a few miles from the court house. An association has recently been held in this building, and the prospects of the church are said to be exceedingly flattering. The impressions made upon the people upon the occasion just referred to are said to have been highly favorable to piety, and a just appreciation of the Church. The services of a faithful and acceptable minister are here much desired, and with the aid of the Missionary Society of the Diocese they hope to obtain one.

Southern Churchman.

Bishop Kemper at St. Louis.—We are happy to state that Bishop Kemper has been elected Rector of Christ Church, St. Louis, Missouri, and has accepted the charge of that parish. He has appointed the Rev. Mr. Minard his assistant in the pastoral office.

Missionary.

The President of the United States some time since issued orders to discontinue military parades on Sunday. This is well; but much more remains to be done for the religious benefit of the soldiery. Is it consistent with the feelings of the friends of religion in the United States, who are sending out bibles and missions to the heathen, that their own army should be destitute of chaplains?—*London Christian Observer.*

Minutes of the Wesleyan Methodist Conference, begun in Sheffield, on Wednesday, July 29th, 1835.—We have just received a copy of these minutes, from which it appears that the whole number of travelling preachers, including those in Ireland and on foreign stations, is 1,373; 268 of which are on foreign missions, and 153 in Ireland.

The whole number of Church members in Great Britain, and Ireland, and on foreign missions is 371,251.

Among the foreign missions there is an increase of 5,922, while in their work at home, owing to the agitations and secessions occasioned by Dr. Warren and his party, there is a decrease of 951.

Among the foreign stations we find one in *Stockholm*, where there are 69 members, one in *Winnenden* (Germany) 395 members. In *France* there are six stations, numbering in all 464.

Minutes of Conference for the year 1835.—This phamphlet of 70 pages, price 12½ cents, has just come from the press. From the general recapitulation, it appears that the whole number

	Members.	T. Pr's.	Super'd.
This year is	652,528	2,608	150
Last year	638,784	2,458	167
Increase this year	13,744	150	Dec. 17

This small increase calls for humility on our part, for self-examination, as well as much prayer, and renewed exertions. The numbers of the Holstein, Mississippi, and Alabama Conferences for this year were not received, and of course they are set down in the minutes the same as last year. In the South-Carolina Conference, Baltimore, Philadelphia, New-York, Oneida, and Genesee Conferences, there is a very considerable decrease of members, while the increase in the others is by no means in proportion to what it was in some former years. We state these facts for the information and benefit of all, hoping that a knowledge of them will excite each one to examine for himself whether he has done all in his power to advance the cause of GOD.

FROM THE REV. JOHN EVANS.

Anglo-Chinese College, Malacca, Feb. 25, 1835.

Your letter, addressed to my colleague, Mr. Hughes, dated May 27, 1834, arrived in November last; and was immediately forwarded to me, as Chinese Missionary at this station, and Principal of the College. I had previously received a former resolution of the Committee; which had been sent out to the Rev. S. Dyer, who immediately forwarded it to me at Malacca. The men were busily employed in working off the 5000 New Testaments which that resolution authorized us to print, when the latter one arrived, authorizing a further edition of another 5000 copies. The whole 10,000 will, I trust, soon be ready, and, I doubt not, soon be disposed of. I have lately distributed several thousands of tracts, which have prepared the minds of the people for the reception of the New Testament, many of which have been already distributed; and it is pleasing and satisfactory to state that they are received and perused with the greatest avidity and attention. The late persecution of the Christians has impeded a little the progress of our proceedings; but I have no doubt such a circumstance will be overruled for the general benefit of the Chinese. The people have since become more earnest in their solicitations for Christian books; and it is our intention at once to put as many copies of the New Testament into their hands as we possibly can. During the late persecution, the native Christians behaved with great constancy and firmness; some were beaten; others imprisoned, and their goods confiscated; part made their escape, but were obliged to wander about, seeking obscure retreats, destitute of the necessaries of life, and almost of clothing. But the great Head of the Church interfered speedily for the liberation and relief of His persecuted, afflicted children. Leang Afa, the Chinese Evangelist, fled to Malacca, to take refuge with me. Since his arrival, we have persevered, in spite of every obstacle; and find, in all our movements, that our GOD is with us; that he is a wall of fire round about us, shielding us from danger. I trust you will forward to me another resolution as early as possible, authorizing me to print an additional supply to the 10,000 already granted; as I feel persuaded that long before its arrival here, we shall be quite destitute. There seems to be a wide and effectual door opening in China, so that thousands and millions of the New Testament will ere long be wanting. Indeed, at the present time we could easily dispose of 50,000, yes, 100,000, if we had them to distribute. It is an evident proof that the gross darkness which hath so long covered the vast empire of China and the minds of the many millions of Chinese in this vast Archipelago is fast being superseded by the glorious light of everlasting truth. Were it not so, Satan would not have been stirred up to cause the late persecution; but notwithstanding all the armies of the aliens, truth shall prevail, and the everlasting Gospel will ere long spread through China, in the length of it and in the breadth of it! and I feel convinced that the LORD will carry on his work, till he shall call even the millions of China to praise him. The harvest truly is great, but the laborers are few, very few—twelve laborers to 300,000,000 of human beings. Oh! pray to the LORD of the harvest, that he would send more laborers into his harvest.

MARRIED,

At Cold Spring, (L. I.,) on the 17th instant, by the Rev. Dr. Muhlenberg, the Rev. S. SEABURY to AMELIA, daughter of William Jones, Esq.

NOTICE.

CITY MISSION SOCIETY INFANT SCHOOL EXAMINATION.—A public examination of the Daily Infant School of the Mission Church of the Epiphany will be held in said church, on Thursday evening, November 26, at 7 o'clock. Several addresses will be delivered on the occasion, and a collection taken to aid in the support of the school.

The friends of the city mission, and of infant schools, are respectfully invited to attend.

New-York, November 17, 1835.

Calendar.

NOVEMBER.

29. 1st Sunday in Advent. (The Collect, Epistle and Gospel for the 25th, are this day to be used.)

30. St. Andrew.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions, since his report of the 11th instant.

Church of the Ascension—Miss H. E. Thomas, $2 00; Miss C. S. Wykes, 5 00; Miss Mary Wykes, 1 00; Henry Caswell, 5 00; H. C. De Rham, 20 00; George Brooks, 10 00; William M. Benjamin, 5 00; John Benjamin, 5 00; G. W. Giles, 10 00; Mrs. S. Ogden, 5 00; Mrs. Giles, 5 00; Sally Ogden, 5 00; T. W. Satterthwaite, 10; J. A. Starr, 3 00; Mr. Philips, 1 00; H. Carey, 100 00; Mrs. Carson, 1 00; J. D. Beers, 25 00; Lewis Curtis, 25 00; Henry I. Seaman, 20 00; J. Van Nostrand, 10 00; John P. Stagg, 25 00; avails of a plugged piece of gold, 1 50,	$299 50
From a juvenile member of St. Peter's Church, Perth-Amboy, for general purposes, per Rev. James Chapman,	5 00
Sunday offerings of two children for Domestic Missions,	2 00
Miss Agnes Marshall, Fauquier, Virginia, per Rev. George Lemmon, for Domestic Missions,	10 00
	$316 50

The following have been received from Thomas Robins, Esq., Philadelphia:—

From "A friend to Missions," Philadelphia,	20 00
From "A female friend to Missions," Virginia, per Right Rev. Bishop Otey, to aid in support of Missions in Tennessee,	25 00
From the Missionary Association of Trinity Church, Saco, Maine, per Mr. G. Packard, half for Domestic and half for Foreign Missions,	26 50
From a member of the Chapel congregation, Frederick county, Virginia, for China Mission, 50 00; from the Female Working Society of same congregation, for Mrs. Robertson's school in Greece, 50 00; from some young ladies of the same congregation, for Mrs. Robertson's school, 20 00; all per Right Rev. W. Meade,	120 00
Collections at the monthly missionary meetings of Christ Church, Norwich, Connecticut, for general purposes, 28,54; for China Mission, 1 00; copy of the Record for Miss Lathrop, of same place; per William S. Tyler, Esq.,	30 54
	$222 04

The Treasurer also acknowledges the receipt, under date of the 27th October, of a box of articles for the Green Bay Mission, from Christ Church, Stratford, Connecticut, which was immediately sent forward.

The Treasurer has in several instances been requested to ask of the Episcopal Recorder, the insertion of all contributions and donations to either branch of the General Missionary Society.

JAMES SWORDS, *Treasurer.*

November 17, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

1835.			
Nov. 6,	From Miss E. Butler, of Oxford, Chenango Co., by the hands of Floyd Smith,		$1 00
10,	By the hands of Robert Gracie, from		
	William C. Rhinelander,	$5 00	
	Robert Dyson,	5 00	
	Jacob R. Lekay,	5 00	
	S. Jones Mumford,	5 00	
	George Barclay,	3 00	
	Miles R. Burke,	3 00	
	A Friend to the Society,	5 00	
	A Lady of St. Thomas' Church,	2 00	
	A Gentleman of do.,	2 00	38 00
	From three Subscribers,		3 00
	James F. Depeyster,		5 00
	Robert Gracie,		2 00
	Henry Ogden,		5 00
17,	Rev. Lewis Thibou, jun.,		1 00
			54 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

Cash received from J. A. Perry, Esq., of Brooklyn, $100 00

From Mr. Witherby, of England, (through the Rev. Mr. Eastburn,)—A Treatise on the Imitation of Christ. London, 8vo. 1831. 1 vol.—4 copies.

From the President and Fellows of Harvard University,—A Catalogue of the Library of Harvard University, Cambridge. 1830. 8vo. 4 vols.

From the Rev. C. Burroughs, D. D.,—A Catalogue of books in the Portsmouth Athenæum, Portsmouth. 1833. 8vo., 1 vol.

A Discourse on Pauperism, Portsmouth, 1835, 8vo., 1 vol. 2 copies.

From the Rev. T. H. Horne, B. D., of St. John's College, Cambridge, England,—An Introduction to the Critical Study of the Holy Scriptures. London. 1834. 8vo. 4 vols. By Thomas H. Horne.

Deism Refuted. By T. H. Horne, London. 1826. 12mo. 1 vol.

Scripture Doctrine of the Trinity. By F. H. Horne: London. 1826. 12mo., 1 vol.

From Mr. C. H. Lyon, Student,—Ancient Mineralogy, by N. F. Moore, LL.D., New-York. 1834. 1 vol.

The Phœnix, a Collection of old and rare Fragments, 1835. 8vo. 1 vol.

On part of Committee,

JOHN MCVICKAR.

FOREIGN MISSIONS.

Since the last report the Treasurer has received the following sums:

From Rev. George Allen, of St. Alban's, Vermont, contributed by the ladies of his parish for the use of Dr. Robertson, of Greece,	18 00
From Miss M. Marshall, of Fauquier, Virginia,	5 00
" Miss Claudia Marshall,	5 00
From J. A. Perry, Esq., of New-York, for the Greek Mission, by the hands of Rev. George Lemmon,	100 00
	$128 00

HENRY CARY, *Treasurer.*

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, as Treasurer of the Missionary Association of the General Theological Seminary, acknowledges the receipt of the following donations to the Library, viz:—

From John Pintard, LL.D.,—The Mystery of Jesuitism, being a translation of Pascal's Lettres Provengales, 1 vol.—The Christian Library, vols. 3 and 4.

From a Friend,—Memoir of the Rev. John Stanford, D. D., 1 vol.—Memoir of Roger Williams, 1 vol.—Constantinople, by Commodore David Porter, 1 vol.—Russell's History of the Barbary States, 1 vol.

From the Editor of the New-York Observer,—Trial of Dr. Beecher.

From Anson Blake, Esq.,—History of the Five Indian Nations,—Indian Voyages and Travels.

WM. BLISS ASHLEY.

THE Missionary of the Church of the Epiphany, very gratefully acknowledges the receipt of *fifty dollars*, from David Clarkson, Esq., for the benefit of the poor within the sphere of his labors.

LOT JONES, 192 Allen-st.

Nov. 17, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *one hundred dollars*, from A. Perry, Esq., in aid of the debt of the institution.

Also fifty cents from Rev. Henry Waterman.

FLOYD SMITH.

New-York, Nov. 18, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.		
Nov. 6,	By the hands of Floyd Smith, from Hubert Van Wagenen,	$10 00
	From a collection made by the Rev. Edward R. Fowler, Monticello, Sullivan Co.,	3 00
	From the Rev. Richard Smith, Rector, Tompkins Co.,	2 00
11,	From the Rev. T. S. Chauncey,	1 00
		16 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

ST. MARK'S CHURCH, PENN-YAN.

THE subscriber would gratefully acknowledge the receipt of furniture for St. Mark's Church, from the Vestry of St. Peter's Church, Albany, worth at least, $160 00

Also, for the use of the same, from the Vestry of St. Paul's Church, Troy, lamps worth $109 00

And from Stephen Bouton, 5 00

The shortness of the call at these places, prevented individual application.

It is worthy of remark that among the trimmings for the pulpit and desk, from Albany, are some said to have been presented to that church by Queen Ann, and which are now restored to their original color and beauty.

The erection of the church is now progressing with rapidity, and it is confidently believed will be completed before the setting in of winter, (the walls now being up nearly to the roof,) which will enable them to proceed uninterruptedly with the finishing of the interior. Thus prospered, and sustained as its friends have been, and still confidently anticipate being, they are proceeding with a promptness, which, with their limited means, would otherwise be unwarrantable. Their gratitude to all their friends for past favors they would emphatically express through their agent.

Albany, Nov. 1, 1835. W. C. PARSONS.

PRESS DEPOSITORY,

46 *Lumber street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 21st, from the following persons, viz.

Rev Leonidas Polk, *with remit.*—Rev. George Fiske—Rev. Henry Waterman—Rev. Dr Anthon—Rev. R. C. Shimeall—Rev. Isaac Smith—Rev. Thomas F. Davis, jun., *with remit.*—Mr. Edward A. Clark—Mr. Samuel Hopkins—Mr. R. P. Williams—Mr. A. T. Green—Postmaster, Montreal—Postmaster, Ware-House Point—Postmaster, Guilford, Chenango—Postmaster, Milford, Connecticut—Postmaster, Little Falls—Postmaster, Cheshire, Connecticut.

Received by the Gen. Prot. Episc. S. S. Union.

John C. Pechin, 2—C. S. Willard—Rev. W. Kip—Jm. Cooke—James Sunderland,—Rev. J. W. Dowdney—C. C. W Cleveland.

A GENTLEMAN attached to the Episcopal Church, and a graduate of a New-England college, is desirous of devoting two or three hours daily to instruction in a private family.—Inquire at the Press.

Nov. 19, 1835. 44—2w.

CHURCHMAN'S ALMANAC FOR 1836.

THERE remain on hand a few hundred copies of the above work, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

THE CANONS

of the General Convention of 1832 and 1835, done up together, for sale at the "Protestant Episcopal Press," for the benefit of the Convention, at *twenty-five cents* per copy. A liberal deduction will be made to the trade, both in and out of the city who may order them.

Nov. 19, 1835.

KEEPSAKE.

THE CHRISTIAN KEEPSAKE and MISSIONARY ANNUAL for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

BISHOP HOBART'S EDITION OF MANT & D'OYLY FAMILY BIBLE.

COPIES of this valuable Commentary on the Holy Scriptures are constantly for sale at the office of the Protestant Episcopal Press.

In addition to the recommendations which this work has received from the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, the following notice of it is offered to the public. It is taken from the Rev. Thomas Hartwell Horne's invaluable Introduction to the Critical study and knowledge of the Scriptures, Vol. 2, page 756—"On the fundamental articles of Christian verity—the Deity and Atonement of JESUS CHRIST, and the personality and offices of the HOLY SPIRIT—this work may be pronounced to be a library of Divinity."

Nov. 19, 1835.

SCHOOL-ROOM TO LET.

To let the large and furnished SCHOOL-ROOM, 46 Lumber-street, inquire of FLOYD SMITH, Press Buildings.

PASTOR'S TESTIMONY.

A FRESH supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

THE RELIGIOUS SOUVENIR FOR 1836.

JUST received and for sale at the Depository of the "General Protestant Episcopal Sunday School Union," 46 Lumber-street, THE RELIGIOUS SOUVENIR, a Christmas, New-Year's and Birth-day Present, for 1836; edited by the Rev. Chauncey Colton, D. D., President of Bristol College, Pennsylvania; containing an excellent likeness of the late Gregory Bedell, D. D., former editor of this deservedly popular annual.

From the (London) Christian Keepsake for 1836.

Nazareth.

By John Holland.

Look, Christian, on that picture,[*] 't is a gem
Thy heart, thy taste, thy fancy may approve;
'T is Nazareth in Galilee—the spot,
Where, warn'd of God, obedient Joseph fled
With holy Mary, his espoused wife;
That thence the virgin-mother's first-born son,
Jesus,—the world's Redeemer, promised long—
Might, as the prophets had foretold, be call'd
A Nazarene.
Oh! who would not, could aught
Give instant wings and vision to our thoughts,—
Oh! who would not rejoice a pilgrim glad,
To fly, and gaze a moment on the scene
So honor'd oft by inspiration's pen?
The scene to which, commission'd by high Heaven,
God's first archangel Gabriel erewhile sped;
Saluting with strange words ineffable,
As highly favor'd of the Lord—as one
Most blessed among women from thenceforth,—
Mary, the Mother of the Son of God!
Look on that picture, Christian: it portrays
A spot despised through Jewry in old times,
Even as the Man of sorrows, who thence sprang,
Was the despised, rejected among men.
"Comes any good thing out of Nazareth?"
Inquired the sneering Jew:—Yes, 't is the place
Low, mean, derided, scorn'd—the very place
Most honor'd in the precincts of this earth:
There first the name of Jesus was announced,
While by the o'ershadowing Spirit's presence taught,
Him angel lips proclaim'd the Son of God:
There, with his parents, in unspotted youth,
Obedient dwelt the Saviour of mankind!
There, with the unction of the Holy Ghost,
Anointed to his office, Christ began
To preach, to work, to show himself indeed
Transcendent o'er humanity, nor less
Than God,—yea, the Immanuel—God with us!
Now change the scene—a moment let the eye
Be fix'd on Calvary: lo! on the Cross,
The Lamb of God in sacrificial death
Expires; and heaven is reconciled to earth!
Who is the victim? Read, oh! weeping, read,
That triple superscription, nail'd aloft
At Pilate's stern command: in Hebrew, read
"Jesus of Nazareth," ye mocking Jews!
In Greek, ye polish'd strangers of the west,
"Jesus of Nazareth," all trembling read!
All ye from Rome, and from the isles afar,
"Jesus of Nazareth," in Latin read!
Thrice-honor'd Nazareth! by Heaven's decree,
Exalted highly o'er all cities thus—
Not Bethlehem, where our Lord was humbly born;
Nor Jordan, in whose wave he was baptized;
Nor Salem, witness of his mightiest works;
Nor Tabor, the transfiguration mount;
Nor thy strange garden, dark Gethsemane!
Nor Calvary itself such favor won,
As this despised, exalted city Nazareth.

Sheffield, July, 1835.

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[*] Referring to a beautifully executed landscape engraving on the opposite page of the Christian Keepsake.

DEVOTIONAL.

From the Gambier Observer.

"PER ARDUA AD ASTRA."

In no condition of human life does the principle of faith so beautifully exhibit the energy of its nature, and disclose the effects of its exercise, as when man is the subject of sorrow and distress. It is true, skeptics would impose upon our belief instances of heroic virtue, where the mind has displayed great patience and fortitude independent of religion; and that men by the aids of philosophy have sunk triumphant to the tomb. This is the language of *pride*, not of reason or experience. I will, however, speak of a man, and leave profane history to adduce a parallel. Heaven had lifted him to a state of grandeur and greatness reached by none of his generation. Every refined enjoyment, every social endearment, strowed its multiplied blessings along his path: in a word, he was the favorite of Heaven, and the pride of men. From this state of opulence he was reduced to beggary. Sympathy in man he found not; those whom his generous heart had aided in his prosperity, requited their benefactor by contempt in his adversity; the space of a few hours exhausted every source of earthly joy, and left him a friendless and forlorn victim, to the scorn and contempt of a misjudging world, and a prey to consuming disease. In this state of unparalleled suffering, he was assailed as a vile hypocrite, an impostor on man and a blasphemer of God; his existing misfortunes adduced as an evidence of his previous imposture, and a just retribution of his secret iniquity. Thus seemingly deserted of God, and assailed by the reproaches of those who instead of being friends were his oppressors, he patiently submitted; meekly protesting his innocence of any known guilt, appealing to the rectitude of his past life to prove the power and celestial nature of the principles he still retained. He had soothed the heart that was bursting with grief, and dried up the tear of bereavement,—the friendless and oppressed had found an asylum within his gates. But he appealed in vain to those whose stern wisdom verged to injustice; whose extravagant righteousness fell short of humanity. But the triumph was yet reserved. Prostrated upon the cold earth, alone and forgotten, and rapidly decaying under his consuming malady, he was approached by her who was his last, his only friend. Years of mutual kindness, had engendered mutual affection which nothing could abate; it was perhaps upon her bosom his sinking head reclined when she thus addressed him. Dost thou still believe that right will secure a better reward than wrong? Wilt thou still confide in a Being who is indifferent to your distress: nay! who is unjust in its permission? Behold! the wicked triumph, and oppression vaunts! "*Curse* God, *and die!*" If ever the principles of *faith* revealed an instance of fidelity that calls for the imitation of Christians, and demands admiration of all, it is to be read in this man's answer. Let recollection only retain the amount of his distress, how all the painful circumstances of his condition favor a distrust in the equity of Providence, and the propriety of these words will be most evident, "Hast thou considered my servant Job, that there is none like him in the earth?" "Woman," said he, "is thy wisdom so shallow?" Is thy sight so dim that thou canst not see beyond the circle of domestic comfort and social enjoyment? Are these always, and the only, evidence of Divine approbation? But more than this, "We have received good from the hands of the Lord, and shall we not receive evil also?" If Heaven's past favors have not been requited by pious gratitude, it is but a small duty to be resigned under present ills. No, woman, I cannot yield to the suggestions of thy faithless heart; "for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Here then, Christian, is the secret of the good man's strength; here is the efficacy of that principle denominated *faith*, which throws a tranquillity over his features, and endues him with such godlike greatness when all external circumstances are adverse, and the last hope of earthly good is withdrawn. If a galley slave or a dungeon captive, yet he is most free; his felicity is not hinged upon the precarious tenure of sensual life: when tossed about as the sport of capricious fortune, the same great soul remains unsubdued: his animated features beam with more brightness, as the pressure of misfortune weighs him down. Though doomed to wade the waters of adversity, this celestial *faith* is the sure anchorage of his soul. It is for him emphatically to adopt the language of Stilpo, who when he was asked by Demetrius if he had lost any thing during the pillage and burning of Megara, his native city—"No," replied the philosopher, "my property is safe—my happiness unhinged—*for it exists only in my mind.*" How many Christians, "when storms of sorrow rise," cast dishonor upon God, and depreciate the highest character of *their* religion, by unavowed distrust in the ways of Heaven. A number not less, like Tantalus, hunger and thirst in the midst of plenty, suffering their present happiness to be disturbed and sometimes annihilated by prospective ills. Tis most ungrateful to a benevolent God! If a virtuous man is doomed to suffer, while pampered vice soars upon the gales of prosperity, let him remember eternal truth stands pledged that a time is advancing, when he will justify his ways to man, and vindicate the equity of his throne. "What I do thou knowest not now, but thou shalt know hereafter." Yes, the "wreck of matter and the crash of worlds" will unfold the mysteries that are involved in the great disparity of human condition. Then two of Newton's great wonders will appear to all, "Many will be in heaven whom I did not expect to see there, and many will be absent whom I expected to see."

From the Christian Advocate and Journal.

"Ye ask and receive not, because ye ask amiss."

Those who, in obedience to Christ's commandment, 'enter into their closets,' and cultivate habits of private devotion, comply with *one* condition of the Gospel. They do what all must do who will 'grow in grace.' But this is not the only condition of success in prayer. Many 'have not, because they ask not.' Many more, however, 'ask and receive not, because they ask amiss.' In this, as in other pursuits, there are many ways of doing wrong, and but one of doing right. God, who has made secret prayer our duty, has also prescribed the terms upon which he will hear and answer it. Sincerity is necessary—so is humility—so is fervor. And yet persons, by no means destitute of these qualifications, derive neither comfort or strength from private devotion. Some miss of their object through ignorance of their own situation and wants. They have not carefully examined their own hearts. They know not, or they do not feel, their own peculiar weakness or besetting sin. Their sense of imperfection and guilt is altogether general and indefinite. They have no 'sin which is ever before them'—no weak point to guard—no pressing temptation with which they just now want strength to grapple. Their convictions, therefore, and their repentance, and their prayers are only unimpressive generalities which suit all times and occasions equally well.

In the absence of this intimate self-knowledge, which alone can furnish the details needful to earnest and profitable devotion, they are liable to many errors for want of distinct and affecting subjects for prayer. They sometimes labor after *excitement of feeling*, and this often passes for fervency of spirit. How many pray eagerly for a *blessing*, without stopping to think whether it is more faith, or charity, or humility, or patience, or courage, that they need? How apt are such persons to mistake the exhibition of the animal spirits for heavenly communications? A calm and collected mind is highly favorable to devotion, and a thorough insight into the wickedness of the heart is better, in this state of probation, than the raptures of the 'third heavens.'

Our progress in religion and our final salvation afford continual and highly interesting subjects for secret prayer. But Christianity is a system of expansive benevolence, and the closet soon becomes a cheerless and barren place for him who has no sympathies for the general cause of Christ. We can never pray as we ought for ourselves, if we do not pray for others. The heart grows cold, and hard, and selfish.

The Gospel, by being contemplated only in a single and narrow aspect, ceases to be admired as a glorious plan for redeeming a world. It was for our own good, no less than for other reasons not so obvious, that Christ was pleased to make the success of his cause dependent upon the prayers of his disciples. The form which he taught his apostles is a faultless model for us in our devotions. The honor of the Divine 'name,' and the triumph of Christ's 'kingdom,' are made to take precedence of even the prayer for 'forgiveness and daily bread.'

It will be found that in proportion as Christians are earnest in their supplications for others, their devotions will be profitable to their own souls. Our bosoms warm and expand in praying for our fellow-creatures. Faith grows strong while it pleads for the spread of Christ's kingdom before One who has promised to him the 'uttermost parts of the earth,' and after contemplating the sufficiency of the atoning sacrifice to 'take away the sin of the world,' it is no longer difficult to believe that Christ is able and willing to save us. By praying habitually for the universal spread of the Gospel, we learn to admire its glorious character and objects. Our views become liberal and comprehensive. We are identified with the Redeemer's kingdom on earth in all its various interests. We share its 'honor and dishonor.' We become 'heirs with Christ' even in this state of probation, and find it easy to enter into communion with him, and to pour out our own wants before him, in proportion to our growing devotion to his cause. This is not vain speculation, but the voice of experience. The best and happiest Christians are those who pray and labor most for the conversion of sinners. Prayer for ourselves is never so acceptable as when accompanied with intercessions for others.

Are not the prayers of those who are theoretically orthodox often unavailing because they are not offered in humble reliance upon the great and sole Intercessor? Do we not lose sight of the Mediator in some of our approaches to the throne of grace? I have often feared that we do, and yet we have no right to ask but in the name of Christ. God will not hear except for his sake, and surely we do not ask in his name unless we have at the time of our devotion a conscious and affecting sense of this dependence. This is, and must be felt to be our sole warrant for approaching unto God. The blood of Christ should be our plea, should fill our whole vision, should be the resting-place for our souls when we go to his habitation. We often condemn ourselves for wandering thoughts, while this most dangerous of all wanderings is little thought of.

Finally, we may not estimate our success in prayers by the peace, joy, or even ecstacies which accompany or follow them. Holiness and complete victory over the world is what we want. These are high attainments which are reached by faith, but commonly after many preliminary steps. There must be great searching of heart, and this will introduce us to scenes not calculated to impart immediate satisfaction.

Repentance is no pleasurable emotion, and yet this we seek in answer to prayer. The lusts of the flesh must be crucified, so must the deeds of the old man. The excision of the 'right hand,' the 'plucking out of the right eye,' are figures of speech that shadow forth no very easy processes. And yet the closet is to be especially the theatre of these sore contests with the carnal mind. A new discovery of hidden depravity, or a more bitter pang for sin, or thorough loathing of self and the righteousness of self, may effectually promote the main end of prayer, though they will hardly add to its pleasures. Even the greatest discouragements in prayer are often instruments of good. Who, when his mind *will wander*, and his heart *will not feel*, and his faith *cannot* rise, has not struggled for an hour to set all these things right, and at length, in utter despair of success, thrown himself upon the bare merits of Christ? He was led to the Cross by a 'way which he knew not.'

MISCELLANY.

From the Boston Recorder.

PUBLIC WORSHIP.

The following table is compiled from the statistical returns, taken by the English deputies, Drs. Reed and Matheson, in the course of their travels in the United States.

	Population.	*Hearers.*
Washington,	20,000	19,300
Georgetown,	7,500	2,800
Alexandria,	7,000	4,400
Newburgh,	3,300	3,000
Morristown,	3,500	2,500
Newark,	13,000	10,050
Buffalo,	13,000	3,750
Dunkirk,	600	100
Sandusky,	700	200
Cincinnati,	30,000	12,550
Lexington,	6,000	3,800
Staunton,	2,000	1,000
Charlottesville,	1,000	600
Petersburgh,	7,000	2,650
Richmond,	15,000	3,400
Fredericksburgh,	4,000	1,710
Albany,	32,000	12,850
Troy,	15,000	9,550
Utica,	12,000	8,300
Northampton, [including Westhampton, we suppose,]	4,800	2,240
Schenectady,	7,000	2,600
Concord,	4,000	1,900
Lowell,	13,000	8,350
New-Haven,	10,000	9,650
Derby,	2,500	1,300
Saco,	4,000	2,000
Erie,	1,500	950
Geneva,	3,500	2,250
Elmira,	3,000	1,010
Orwell,	1,500	730
Wilkesbarre,	2,200	1,076
Danville,	1,500	830
Ebensburgh,	1,000	550
Pittsburgh,	25,000	13,140
Total,	277,100	163,086
Subtract	163,086 hearers;	
Leaves	114,014 non-attendants.	

REMARKS.

1. This table contains places in Maine, New-Hampshire, Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Ohio, Kentucky, Virginia, and the District of Columbia. Other towns and cities are given in the returns; but either the population or number of hearers is omitted, or some other deficiency renders them useless for the purposes of this article.

2. The places on the list are places where attendance on public worship is better than in the country generally. Such places would most naturally be visited by the deputation. From such, too, information might be most easily obtained.

3. The numbers given are, with one single exception, round numbers. This shows that they are *estimates*, and not the result of actual enumeration. If the audiences had actually been counted, they would not have come out so generally, in even hundreds or fifties. Estimates made by persons who have not been well disciplined to the business of estimating, by actually counting audiences, are almost always too large, by one-fourth, one-third, or sometimes even one-half.

4. The numbers here given are, probably, the numbers supposed to be attached to the several congregations, and not the average numbers actually present, which is considerably less.

5. In some places, Washington, for instance, the estimates seem to have been made by dividing the whole population among the several denominations, according to their supposed preferences. It can hardly be supposed that, in actual attendance on public worship, there is such a difference between Washington, Georgetown, and Alexandria, as this table exhibits. Probably, those who gave the information mistook the purpose for which it was asked, and therefore misunderstood the question.

6. There is no reason to suspect either the English delegates, or those who gave them their information, of being influenced by partiality in their statements. If, however, there was any such influence, the temptation was, in all cases, to give as favorable a statement as possible.

7. In those parts of the United States from which we have no returns, we have every reason to believe the average attendance is less than in the States from which there are returns. The places mentioned are of the most favorable class of places, in the most favorable parts of the nation.

8. These returns embrace 'hearers' of all denominations, Roman Catholics, Universalists, Campbellites, &c., as well as Evangelical Christians.

9. Even making no deductions on these accounts, but taking the numbers in this table as the result of actual enumeration, and these places as fair specimens of the whole United States, it appears that just about two-fifths of the whole population cannot be counted as 'hearers' of the preaching of any thing that is called the Gospel. Estimating our whole population at thirteen millions, about what it was in 1830, it would follow that we have, in these United States, an unevangelized population of five millions and two hundred thousand.

From the Boston Recorder.

CAPE TOWN.

The English population of this place may be 4000 or 5000. Of the class of English merchants, very few indeed seem to have any regard for true religion. They are mostly speculators, having come out to the Cape very poor to make their fortunes at all hazards. Religion, therefore, to them is a thing of no consequence till near the close of life. Others, probably, are at heart atheists. To this character there are a few noble exceptions. One especially might be named, H. E. Rutherfoord, Esq., who, to a well-balanced mind, adds a heart alive to the various calls of benevolence.

There is another class of the English for whose souls no one cares, and well are they called *low English*. Even below the level of the drunken Hottentot have they sunk, and chance ever to lie there, till the Temperance Reform, having made the circuit of the world, at length reaches Cape Town, and awakes the community from their apathy on this subject.

Union Chapel. *Rev. John Philip, D. D., Pastor*, and *Superintendent of the London Society's Missions.*

Dr. Vanderkemp originally collected a small English congregation; but nothing efficient was done till the arrival of Dr. P. in 1819. Government frowned upon every thing of the kind. In fact, some few soldiers and others who wished to meet together for worship, were driven to the mountain, like the Waldenses, by a tyrannic officer, and having there erected their building, it was ordered to be pulled down upon their heads.

Says Dr. P. 'When we first arrived here Jesus Christ was not preached in the place. A Wesleyan, who had arrived a short time before, had been sent away. However, we began preaching, and the first Sabbath, I had of all classes, men, women, and children, Malays, slaves, &c., 21 in number, to hear me. The Sabbath was a day of pleasure, and these were all the English who could turn aside to hear the Gospel.'

It was not long before Union Chapel was built, a house seating 300 or 400, which is often well filled; since that time, the Scotch and Wesleyan denominations have taken an origin, and the Established Church has had an increased number of hearers. On this little congregation the eye of the Christian rests with much pleasure. The Church has at times been robbed of its brightest ornaments to supply the mission stations. From hence go the tract distributers, the Sabbath school teachers. Here the missionary passing on to his field, meets some kindred spirits to bid him God-speed. Here are the greater part of the ladies who are planning benevolent works, schools, &c., for the salvation of Cape Town. There is preaching twice on the Sabbath, and other meetings during the week. During the afternoon of Sabbath, there is an interesting Sabbath school, where, we trust, are training many future heralds of the Cross. The English at the Cape excuse themselves from God's house on Sabbath, P. M., because they wish to sanctify the day at home by a dinner an hour and a half long!

The people of Union Chapel are very attentive to the word preached. Impressions are made on some minds from time to time, and conversions are not unknown. The church contains 50 or 60 members. But I know not that one of them deems such a thing as a revival of religion possible in a church in Cape Town!

The people of Union Chapel are in a sense working Christians. Very Interesting Sabbath schools and other labors are carried on by them among the Heathen in different parts of the town. May the Lord reward them in heaven!

Much has been done during the last 15 years in Cape Town, for which future generations will no doubt rise up and call Dr. and Mrs. P. blessed. The latter, by her unremitted exertion, her schemes of usefulness, must perhaps be acknowledged as much the almoner of blessings to this place as Dr. P. The Doctor is often absent on his tours among the stations; or even if in Cape Town, his comprehensive mind is occupied with the important business for which Providence seems to have sent him to this land.

GROWTH OF THE CHURCH IN NEW-ENGLAND.

The writer, while attending the Association at Concord, was led into a pleasing train of reflections. He could not help contrasting the present state of the Church in that part of the country, with what it is reported to have been some 30 or 40 years ago. After the Revolution, the prospects of the Episcopal Church in that section of the country seemed to be completely blasted. The clergy were few, the churches were falling into a state of dilapidation, and every thing connected with the Church was unpopular in the extreme. In that day, when any Episcopalians were awakened to see the evil of sin, and the necessity of conversion, they went over to other denominations to seek for spiritual food. The name of Churchman was associated with *Formalist*, with *Moralist*, with *Worldly-wise-man*, with ignorance of divine things, and hostility to vital and experimental religion. The venerable and scriptural liturgy, whose every page breathes the purest spirit of devotion, was thoughtlessly and uncharitably compared with the mass-book of the Romanists. To rail cleverly at the Prayer-book, was esteemed the *ultima thule*, the most advanced grade of skill in the art of preaching. In that day, the Church appeared to be blighted as with the mildew of heaven.

But, blessed be God, there was a Right Reverend Father raised up, who, in that dark period, did not tremble for the ultimate safety of the Ark. If the Roman Senate awarded honors to one of her Consuls, because in the most disastrous circumstances of his country *he did not despair of the Republic*, how ought the thanks of the Episcopal community be given to him, who not only did not despair of the Church, but in all the holy self-possession of moral courage, took the most effectual measures to raise her prostrate fortunes? In the Church of Concord, where 30 or 40 years ago the solemn prayers and anthems of the liturgy were only heard twice or thrice in the year, and then from the lips of some travelling preacher, there were now several clergymen striving together for the hope of the Gospel, and uniting their energies to promote the conversion of sinners, and the dearest interests of our Episcopal Zion.—*Epis. Recorder.*

From the New York Observer.

SWITZERLAND.

About four years ago, an Evangelical Society was formed at Geneva, by the efforts of the Rev. Messrs. Gaussen, Galland, and Merle, three ministers of the Established Church, to promote the evangelization of France, (and for doing which they were ejected from the Establishment,) which has already done much. Last year it employed twenty-one colporteurs in France, and five or six evangelists, and circulated a vast number of tracts and Bibles. But the most important work, in many respects, which it has attempted, is the establishment of a theological institution in this city, to train up faithful ministers of the Gospel. This it was compelled to do, since, for a long time, the theological department of the academy which Calvin founded, has been possessed, and is likely to be long retained, by men who teach doctrines widely different from those of the Reformation. It has two departments, one of which is preparatory for the other. In the preparatory department there is an instructer, who is aided also by the professors in the other. In the theological department, strictly so called, there are five professors, who are excellent men, and fully competent to their work. They are the Rev. Messrs. Merle, Galland, Gaussen, Steiger, and Preiswerk. The number of students in both departments is twenty-two, several having completed their course with the last session.

In addition to the Rev. Dr. Malan's church, and that of the Bourg-de-Four, a third place for evangelical worship has been opened. It is called the Oratory of the Theological School. It is a beautiful place, capable of holding five or six hundred people, and is well filled. The Rev. Messrs. Gaussen and Galland preach here, and through their instrumentality a number of important men have recently been brought to the knowledge of the truth. In addition to all this, the Rev. Mr. Hartly, a faithful English minister of the Established Church in England, preaches to a fine congregation of English people, of whom there is always a large number in this city. There is also an excellent minister, who has commenced preaching to the Germans who reside in the city.

In the Canton de Vaud, where, a few years ago, every sort of persecution almost was endured by the friends of truth, the cause of Christ has made great progress. There are in that canton, at present, nearly one hundred faithful ministers preaching the Gospel, without interruption; and there is every reason to believe that the number of evangelical ministers, in all Switzerland, is at least *two hundred*. Twenty years ago there were very few—perhaps not ten!

LIBRARY OF A CHURCH OF ENGLAND DIVINE.

Let us suppose ourselves some Church of England divine, with his library about him. On our right hand, then, and on our left, are the goodly works of Jeremy Taylor, Hooker, and Barrow, severally, (to adopt the words of Parr,) the objects of our love, of our reverence, and of our admiration. Hard by these stand the almost invaluable tomes of South, (*the staff of whose spear is like a weaver's beam*,) of Bull, and of Waterland. The fellows that bear them company are the other giants that lived in former days: Bishop Jewel, to wit, Lancelot Andrewes, Sanderson, Thomas Jackson, Joseph Hall, Hammond, and Lightfoot, together with Chillingworth, and Mede. At no great distance in space, (for our vicarage library is ὀλίγῳ ἐνὶ χώρῳ yet ὀλίγον τε φίλον τε) come what Heber called the "cold elegance of Clarke, and the dull good sense of Tillotson," flanked by Stillingfleet, the two Sherlocks, John Rogers, Warburton, Hurd, Jortin, (as a support to which three last stands that son of thunder, John Pearson, the ever-memorable author of the Exposition of the Creed,) together with Newton, Paley, Jones of Nayland, Leslie, Leland, Patrick, Lowth, and Whitby. In amity on a neighboring shelf are Latimer and Atterbury,—probably the two extremes of composition; and with them Horbery, Horsley, Shelton, Scattergood, Balguy, Claggett, Ogden, and Butler,—the author of the Analogy of Religion, natural and revealed, to the Constitution and Course of Nature,—some time Bishop of Durham, and worthy to be held in continual remembrance. Together with these stand Secker, and the reprint of Tucker's Light of Nature pursued,—next to which are arranged Prideaux, Shuckford, the Homilies, (much too good for those who find fault with them,) Davison's Discourses on Prophecy, Wall's Infant Baptism, Reland's Palestine, the more remarkable of Baxter's works, (touching whom we have heard it remarked that a dose of calomel would have made him a Conformist,) Sharpe, Bishop Reynolds' works, and others who did good in their own generation, and, although dead, yet speak. To these, if we add the delightful Fuller,—as original and quaint, as beautiful and instructive,—Bingham, the learned Selden, Strype's works, Clarendon, Burnet, Hey's Lectures, Cotton Mather's Ecclesiastical History of New-England, and Walker's Sufferings of the Clergy, (*because the designs of evil men have roused our fears*,) together with the works of Bragge affixed to this Article, the Theological Tracts, and the Enchiridion Theologicum,—we have before us the little *multum in parvo*, which, preceded by the Bible, comforts us in the troubles of a parish, and in divers other troubles,—but which at the same time makes us extremely hard to please, though, we trust, not hard in judging of any theological work which modern days may give birth to. For, without turning to the Fathers, (in whom we delight,) or to the literature of the Germans on sacred subjects, (into which it is well to have some insight,) the English Divines above-mentioned, without reference to those of a later date, and to those now living, contain an inexhaustible fund of knowledge, which the lamp that burns but for three-score years and ten shall hardly find light to con over to perfection.—*British Critic.*

From Herbert's Works.

A PRIEST TO THE TEMPLE: OR THE COUNTRY PARSON.

THE PARSON'S CHURCH.

The country parson hath a special care of his church, that all things there be decent, and befitting His name by which it is called. Therefore, First, he takes order, that all things be in good repair; as walls plastered, windows glazed, floor paved, seats whole, firm, and uniform; especially that the pulpit, and desk, and communion table, and font be as they ought, for those great duties that are performed in them. Secondly, that the church be swept, and kept clean, without dust or cobwebs; and, at great festivals, strowed and stuck with boughs, and perfumed with incense. Thirdly, that there be fit and proper texts of Scripture every where painted; and that all the paintings be grave and reverend, not with light colors or foolish antics. Fourthly, that all the books appointed by authority be there; and those not torn or fouled, but whole and clean, and well bound: and that there be a fitting and sightly communion cloth of fine linen, with a handsome and seemly carpet of good and costly stuff or cloth, and all kept sweet and clean in a strong and decent chest; with a chalice and cover, and a stoup or flagon; and a basin for alms and offerings: besides which, he hath a poor man's box conveniently seated, to receive the charity of well-minded people, and to lay up treasure for the sick and needy.

And all this he doth, not as out of necessity, or as putting a holiness in the things, but as desirous to keep the middle way between superstition and slovenliness; and as following the Apostle's two great and admirable rules in things of this nature; the first whereof is, *Let all things be done decently and in order*: the second, *Let all things be done to edification.* 1 Cor. xiv. For these two rules comprise and include the double object of our duty, God and our neighbor; the first being for the honor of God, the second for the benefit of our neighbor. So that they excellently score out the way, and full and exactly contain, even in external and indifferent things, what course is to be taken; and put them to great shame who deny the Scriptures to be perfect.—*Church Advocate.*

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